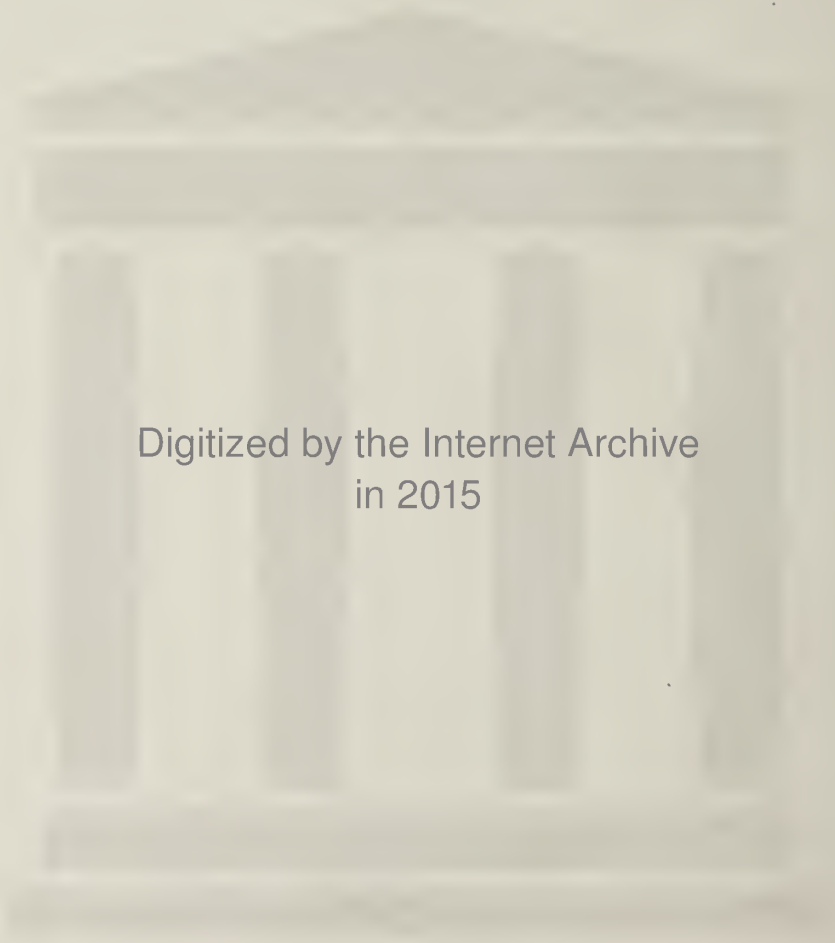




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CHRISTIAN WORK

THROUGHOUT THE WORLD.

VOL. I.—OCTOBER 1st, 1863.—NO. VIII.

IMPRESSIONS OF AN EYE-WITNESS IN THE WALDENSIAN VALLEYS.

IV.—CHURCH ORGANIZATION AND MISSION WORK.

A TRIP from Pignerol to Pomaret, along the picturesque mountain torrent Chiasone, is fully worth both the trouble and the excessively high fare which is charged for an hour's drive in a common cab with one horse, over an excellent macadamised road. While driving along at the rate of six miles an hour I pitied my coachman, who seemed to suffer from an obstinate attack of hiccough. I was just about to give him some advice to relieve this troublesome malady, when I discovered that it was his habitual means of communicating with his horse. Thus, having been hiccoughed on for a little more than an hour, we crossed the bridge at Perouse, and within ten minutes entered the charming village of Pomaret, the residence of the Rev. Mr. Lantaret, at present the moderator of the Waldensian Synod. A man still in the prime of life, father of a numerous family, pastor of a thriving church, a disciple of the great Neander, gifted with a clear insight into the Gospel, and with a heart that burns for the honour and interests of his Divine Master, he seems to unite that experience, knowledge, tact, and energy required to fit him for the important charge that is entrusted to his care. Besides his daily family and pastoral duties he has the care of the supervision of the Auxiliary College (*École Succursale*) which is established in his parish for the benefit of the pupils from the northern valleys, and of the hospital. I found him a cheerful-looking, kind-hearted, simple-minded Christian minister, who was sitting in the midst of his family circle as happy as Luther is represented in his in the well-known picture of Christmas-eve. We took a walk to the entrance of the valley of San Martino, which from this side presents one of the most striking views of the whole district. Nature here seems to have brought together all the charming and surprising contrasts

which mountain scenery is capable of;—a foaming torrent with thundering noise dashing down into a bottomless abyss of waters, lovely green pastures, overshadowed by high wild crags and dotted with picturesque groves and snug little farm-houses;—it really seems a fairy spot, into which only a narrow fissure in the rock allows you a peep. We afterwards walked up to the church and schools and hospital, the appearance of which institutions seemed to indicate that the spiritual blessings enjoyed are in harmony with the unparalleled beauties of the visible creation.

The Synod of the Waldensian Church, which meets at least once every year, consists of all the ministers, two lay members of each of the sixteen parishes, and the members of the committees appointed for special schemes. The moderator is chosen only for one year, but can be re-elected. A committee of five members—called “*La Table*”—is appointed as an executive board for the current year. The moderator, the assistant moderator, and the secretary of the Synod are *ex officio* three of the five. This Table directs all the operations of the Church as a body, with the exception of the evangelisation in Italy, which of late has been committed to the care of a special board, chosen by the Synod, but independent of the Table. Every year the Table presents a report of its operations, together with an account of the management of the various funds, to the Synod. From these reports the sphere of labour of this committee appears to be so large that one cannot help wondering how five men can do all the work. They visit all the parishes with the special object of inquiring into the spiritual condition of the churches. With this view they attend the Scripture reading and prayer meetings (*les Réunions d'Édification*) and the Sunday

schools, in which at present about 1200 children are being taught. They inquire into the state and progress of the parish circulating libraries, and of the parish missionary societies for the support of the Gospel work among the heathen. (In 1862 about 2100 francs, or \$41., were sent to the Paris Foreign Missionary Society.) They preside at the ordination of candidates for the ministry. They take charge of the removal of ministers from one place to another, and if anything at variance with the regulations of the Church should occur they interfere *ex auctoritate*. This portion of their labour caused them a great deal of trouble last year. There is an article in the regulations of the Church by which a minister is forbidden to take charge of one of the first-class parishes until he has occupied one of the second class. The second-class parishes are those which are not easily accessible, because situated on the tops of the mountains—such as Bobbi, Pramol, &c. Now the parish of St. Jean, which is one of the best, if not the best, of the first-class parishes, having been vacant, called a young minister who had never occupied one of the high mountain parishes. The mountain parishes of course protested, but the parish of St. Jean was obstinate. The Table interfered, and a series of disagreeable proceedings ensued. One of the ministers was even suspended for the time being. At length, after many difficulties had been overcome, Mr. Charbonnier, who was eligible according to the Church regulations, was called by the parish of St. Jean, and thus this disagreeableness was put a stop to. Some of the parishes introduced an overture at the Synod of 1863, with the view of modifying the article objected to. In how far this is possible the next year's Synod will decide.

Besides such and similar occupations, the Table has to superintend the building of the new and the repair of the old churches and mansees. The two colleges—that at La Tour and that at Pomaret—together with the normal school for young teachers, the young ladies' school, the theological school at Florence, and the Orphan House at La Tour, are also under the administration of this committee. Finally, it has to control the accounts of all these institutions, for the supply of which every year about 115,000 francs (4600*l.*) pass through the hands of its cashier.

When considering that all this work is done by five men, three of whom besides have to discharge their duties as ministers of churches, we must acknowledge that the Waldensian clergymen form an admirable exception, in a country where the "*dolce far niente*," because a much-practised habit, has become a well-known phrase.

There was sufficient reason why the care of the work of evangelisation outside the valleys should be taken from the burdens of the Table. It has been entrusted since 1861 to the management of a special committee of five gentlemen, two of whom are laymen. Mr. Revel, one of the professors of the Theological College at Florence, is at present its

president. Here again a sphere of labour of such wide compass presents itself, that we cannot help asking how five men who, each of them, have their own business to care for besides, can possibly give due attention to every object that comes within this department? Nor would it be easy to answer that question, were not a man of such administrative talent as Professor Revel at the head of the affairs, and were he not assisted by such an able treasurer as Mr. Joseph Malan, the well-known Turin banker. Not less than twenty stations, spread over the whole area of the Italian Peninsula, even as far as Sicily, are under the control of this committee. As these thirty-nine labourers, sixteen of whom are ordained ministers, work as evangelists and school-teachers among the Roman Catholic population, their salaries and nearly all the other expenses connected with their operations are paid by the committee, to the annual amount of from 50,000 to 60,000 francs. The whole of this sum is raised by voluntary contributions, chiefly from Great Britain. Not a small portion of it flows into the treasurer's box through the zealous interest of the Rev. Dr. Stewart, minister of the Free Church of Scotland, at Leghorn, who, in his warm-hearted and unflinching sympathy for the Waldensian Missions in Italy, is equalled by few and surpassed by none.

One of the most important stations of this mission is Genoa, rightly called "the Superb City." Mr. Gay and his assistant evangelist, Mr. Bruschi, here carry on a most successful work. A splendid church in one of the chief thoroughfares of the new portion of the town, enables them to accommodate an audience of from 400 to 500 people. Their regular attendance, however, only amounts to 300. The building of this magnificent place of worship was connected with remarkable circumstances. When, after the liberation of Italy, the Waldensian Church had begun a mission in this important seaport, the want of a suitable and respectable place for preaching soon became felt. There was an old Roman Catholic church, formerly consecrated to "the Mother of God" (*chiesa della Madre di Dio*); but now in the possession of a merchant who used it as a warehouse. The Waldensian Mission succeeded in buying it at a very moderate price. The situation of the building was everything one could wish for the purpose, close to the Ponte Cardigiano, which links the new town with the old. No sooner however was it known that the "heretics" were going to desecrate a once consecrated building of the "Holy Church," than the Archbishop of Pignerol, who was confessor to the Queen and the Queen-Mother, implored their Royal Highnesses to prevent such sacrilege. The King was easily prevailed upon to promise that the consecrated warehouse should not be used as an heretical church. He consequently ordered Count Cavour to cancel the sale of the building. The Count, however, reminded his Majesty that this would be a violation of the Constitution, by which the property of the individual is guaranteed as secure. The church of the *Madre di Dio* was

sold and paid for, and there was no power in the kingdom which had a right to take it out of the hands of the purchasers. The Count then was asked to settle the matter by means of mutual agreement. Now there is an article in the law of the country which requires the King's signature for the settling of immovable property upon the purchaser. This signature, of course, is never refused. The Count, however, in a friendly conversation with Mr. Joseph Malan, the banker, who at the time was a Member of the Lower House, led him to conclude that his Majesty in this case would be sure to refuse his signature. Besides, was it not obvious that the situation of the purchased building was very unsuitable for Protestant worship in such a bigoted town as Genoa? It bordered upon the lowest quarter of the town. The Ponte Cardignano spanned the street in which the building was situated, some twenty-feet above its roof. If the building were used for Protestant worship, a mob might be expected to gather on the bridge and to throw stones at the people. Nor could the Count be sure that the police would be able to master the riot in that case. On the other hand, a profit of 8000 francs was offered, if the present owners would consent to cancel the sale. They would have full liberty to build a church at some other less obnoxious place. Taking all these circumstances into account, consent was given. The warehouse was restored to Catholic worship, and the Waldensian Mission bought the place where its present church is situated.

The Waldensian Church at Genoa numbers about sixty families, of which 120 members are communicants. With only a few exceptions they are all converts from the Church of Rome, and belong to the working classes. This appears a very encouraging result of the efforts of the Mission, when it is borne in mind that only a few years ago there was no such a thing as a Protestant congregation known at Genoa. Nor do the Waldensian evangelists limit their operations to the town. They visit the country round, and the Lord there gives them much blessing. The following is a story which Mr. Gay told me, and which I will try to recount from memory.

The Sardinian village of Favale, situated at some twenty miles from Genoa, in the picturesque valley of Fontanabuona, is not known in the history of the world, nor is the kindred of the Cereghini, which form a considerable portion of its small population. Still, under the wonderful providence of God, an event took place here some ten years ago, which, in the opinion of angels and of God's children, is of greater importance than many an exploit of renown. Situated in the midst of a wild mountainous scenery, and surrounded by lofty precipices, the place is only with difficulty, and after a fatiguing day's journey, accessible to the inhabitants of Genoa, few of whom go there on business, and fewer still for pleasure. The tourist's knapsack is seldom seen there, nor do the wooded hills often echo the merry noise of a picnic party. The place

is shut up within itself, and but for the fair, which once a year throngs its streets and market-place with crowds of cattle-sellers from the mountains, and of cattle-buyers from the seaports, there would be as little variation in the life of the Favale people as there is in the murmur of the little cascades that purl down the steep slopes of the rocks.

From time immemorial the priest, undisturbed by heretical controversies, has sung the mass, held up the host, and led the procession. That it could be possible to please *le bon Dieu* apart from these three things, never occurred to the mind of the good Favale folks. Still less did they know that there was such a thing as a written Word of God, in which they could read that graven images are an abomination in His sight, and that the Virgin Mary was as much in need of a Saviour as every other human being conceived and born in iniquity. It is true, they had from time to time heard that somewhere in a far remote country, in the region of the shadow of death, there lived a wicked people named Protestants, who called themselves Christians; but they were accustomed to hear them mentioned in the same breath with Turks and atheists, and they believed that to have to do with them was the same as to have to do with their father the devil in person. Strange, horrible stories were told about those cursed heretics at the tap-rooms of the inns, and by the fire-sides of family parlours. They were wont to go to the communion with a bottle of wine in one hand and a pork-pie in the other. At Christmas they would make a fire of a large fir-tree, and, while dancing round it like bacchanalians, would roast a living baby on the coals, &c., &c. In short, happy was Favale, where such a monster as a Protestant was never seen, and not even a dog had ever moved his tongue against the Pope and the holy mother Church!

The ordinary way of God in bringing the ignorant to the knowledge of His truth, is to send out messengers from the place of light to the abode of darkness. But where, from some circumstance or other, the abode of darkness is either unknown or hardly accessible, He often causes a messenger to go out from it, in order to fetch the light at the place, where the candle stands burning brightly in the candlestick. The inhabitants of Favale are, with only a few exceptions, a poor people. During the summer their grassy hills yield just enough to keep them and their cattle living from one day to another. In winter there come hard days. One or two cotton and linen factories may employ a handful of young people, but the greater part of the lads have nothing to do. They may sit down in their parents' cottages and play the flute or the fiddle, their faithful companions during the long summer days, when feeding their flocks on the tops of the hills; but music, however melodious, soon becomes an annoyance, when the stomach is empty and the hearth cold. Had they not better walk out, flute or fiddle in hand, into the country and towns, to try to earn a few *soldi* by playing a mountain tune

to the farmer and the citizen? Well, so they do. No sooner has the snow driven the cattle into the stables, than the poor Favale lads begin their musical tour through the whole of Italy,—not to return home until the quickening spring calls them back to their pastoral work. Everywhere they are welcomed with gladness. They are not looked upon as beggars; they are considered as members of the noble band of musicians. Their tunes are exceedingly liked, and many a one of them, indeed, plays his instrument and sings his song with remarkable skill.

One of these wandering Sardinian minstrels was young Stephano, a lad of seventeen, son of the respectable, but poor, operative Cereghini. There are several families of that name at Favale, all related to one another; but all of them were equally unable to provide Stephano with work. So, one day he took leave of his parents, brothers, sisters, uncles, aunts, and cousins, and, with his fiddle under his arm, wandered away to the thriving districts of Piedmont. He went as far as Pignerol, at the entrance of the Waldensian valleys. He learnt that they were inhabited by heretics, by Protestants! Was it possible! He never knew that these were living so near to his own country. He always thought he would have to travel to the other end of the world to be able to see one of those strange animals. His curiosity began to be excited. He wondered how they looked. He would like to take a trip into the valleys. They will not do him any harm, surely?

"There is one of them walking across the marketplace," the innkeeper said, with whom Stephano was staying.

He rushed to the window and opened his eyes as wide as he could. Why, there was nothing extraordinary to be seen. It was just a man like everybody else, and, as far as he could see, nothing of the devil was noticeable.

He was determined to run the risk, no matter what the priest might say to it at confession. The next day he took his fiddle and walked off to La Tour.

He arrived at a cottage. A kind-looking woman was standing in the doorway. Stephano tuned his fiddle, and soon the street of La Tour echoed his melodious voice, accompanied by the well-played instrument. The woman appeared delighted, and so were the people that assembled round the young minstrel. She invited him to step in and partake of a meal. Nothing could be more welcome to Stephano. He entered the cheerful-looking parlour, and to his horror? no, to his satisfaction, he found that he had become the guest of—a Protestant!

His curiosity now could fully be satisfied. Much to his surprise he found that there was nothing absurd, or wicked, or blasphemous, in all the woman said to him. On the other hand, she put questions to him which never were put to him before, that went home to his heart, and set him seriously thinking about the salvation of his soul.

The thought occurred to him that God perhaps had led him to this place to make him discover a great treasure. At his request he was introduced to the ministers of the town. They gladly gave him any information they deemed desirable for him. A Bible was given to him, and some tracts, and Stephano began searching the Scriptures. With every page, the light shone clearer and clearer upon him.

"I have found the Bible!" he wrote to his parents. "I have found the Word of God. Oh, you must read it. I will bring it home, and when we are together again, we must read it every day."

But this intelligence fell like a thunderpeal into the parental house at Favale. Horror-struck, the father communicated to the priests the great calamity the devil had brought upon his house, by decoying his son into the lions' den, and poisoning his soul by the contents of the conjuring book. The whole C. family, from the old grandfather down to the little boy who was learning his A B C behind the big stove, three times a day offered up a *pater noster* for poor Stephano's soul.

Who can describe our young minstrel's astonishment when, on his return home, he found he was looked upon as a lunatic, and shunned by everybody as if he were carrying the plague in his pocket?

He perceived that silence for the present was wisdom. He showed his friends by his conduct that he was neither a madman nor an atheist. Then gradually he began telling them some stories from the Bible. They were exceedingly pleased with them. They wondered where he got all those nice tales about our "good Lord and His saints." Stephano told them they were written in a book which somebody had given him in Piedmont, and, if they desired it, he would be happy to read a page or two to them. An hour was appointed that evening, and thus the first Scripture reading took place at Favale. The effect of it was such, that the next meeting was eagerly looked for. Thus the reading of the Bible became a regular habit in the cottage of his father, Cereghini. Nor was Stephano's audience limited to the number of his parents, brothers, and sisters. From time to time an uncle, and an aunt, and a cousin, to whom the secret was communicated in confidence, would steal into the cottage in the dark of the evening. A little assembly of hungry souls thus gathered round the Bread of Life, and the effect which this heavenly food produced in them was such, that their hearts became filled with peace and joy in God their Saviour.

But, however cautiously the meetings were kept in secret, the news soon leaked out. Of course the whole C. family became acquainted with the matter. Many of its members highly disapproved of it. Some even were so alarmed that, to save the souls which were about to perish for ever, they hastened to the priests, imploring them to look after their straying sheep. This request of careful

love was at once complied with, but in the priests' own way. They summoned the father and the other male members of the secret conventicle to their tribunal, and ordered them immediately to stop those "scandalous proceedings," and to give up the cursed heretical book called the Bible, to be burnt to ashes. Neither the one nor the other order was complied with. The meetings were continued, and the Bible read as usual. The priests then had recourse to the strong arm of the police, and two or three masters of families were put into prison.

But here they spoiled their own cause. The families, which thus were deprived of their daily support, fell into utter poverty, and, but for the assistance of the other C. families, would have starved. This made a very bad impression on the whole population, especially on the Cereghinis. They could not understand how such cruelty could be compatible with the spirit of love which ought to characterise the pastors of a Christian flock. They began to ask what, after all, the crime was their imprisoned relatives had committed. Had they spoken blasphemous words against God, the holy Virgin, or the saints? Or had they mocked at the priests and the sacred things of the Church? Nothing of the kind. They only had sat to listen to the perusal of a Book which contained nothing but beautiful stories about our good Lord and His holy apostles. Such and similar remarks, becoming the topic of the daily village gossip, roused the indignation of the people. Meanwhile steps were taken with the Government, which, by virtue of the new Constitution, at once met with success. The priests were compelled immediately to give up their prey, after an imprisonment of two months.

This was a glorious victory of light over the darkness of superstition, and the arrogance of priestcraft. The Bible reading now was continued not merely in secret, but with open doors. The whole numerous connection of the Cereghini became Stephano's regular audience. The more the blessed Gospel was read and discussed, the more the idolatry and apostacy of the Romish Church became unquestionable. Disgusted with the frivolity and absurdity of the Roman worship, the little flock longed for a regular worship of their own, based on the pure principles of the Gospel. It was known that there was a Waldensian evangelist at Genoa, who conducted service according to the Protestant system. He gladly accepted the invitation to favour the Favale Christians with a pastoral visit. In concert with his assistant evangelist, he arranged for a regular service every month. Meanwhile, Stephano was sent to La Tour,—to be trained at the Waldensian college. After having spent there three years, he returned as a teacher, with licence to keep a school, and to preach the Gospel as an assistant evangelist. Means were obtained for building a small chapel, a school, and a teacher's house. The connection of the Cereghinis, numbering about forty communicants, became an organised Protestant church, and while young and old, every

Sunday, hear the Gospel from the lips of their beloved and able teacher, Stephano, the evangelists of Genoa cheer them at least every month with a visit, to give them pastoral counsel, to administer the Lord's Supper, to marry the couples, and to baptise the children.

Thus the Lord has in His wonderful providence gathered to Himself a flock in that hidden corner of the world. Though, besides the connection of the Cereghinis, no other inhabitants of Favale hitherto have joined the little church, yet it has gone on increasing ever since the commencement. Still higher up the mountains there is another village, of the name of Roccatagliata, where the report of the work at Favale was received with great interest. Several inhabitants of that place came over to inquire into the matter, and became regular attendants. The evangelist at Genoa already has commenced visiting Roccatagliata at regular times. He preaches there to about forty people. It is expected that ere long a Church of God will spring up there also, under the quickening light of the Gospel.

Were I not afraid to trespass upon the space allotted in your columns, I would fain write a similar interesting story about a work of God which, through the instrumentality of the Genoa evangelist, sprang up at *Castel-Nuova di Scrivia*, a thriving country village, north-west from Genoa. It originated with an inhabitant of that place, who happened one Sunday morning to pass the Waldensian Chapel at Genoa, and hear the singing of the congregation. Mere curiosity led him to step in. He went out deeply impressed with what he had been hearing and seeing. A small congregation now regularly attends Protestant worship at Castel-Nuovo, and whenever the evangelist at Genoa preaches the Gospel there, people from the neighbouring places flock together round him. Many a wandering soul at Genoa has been brought to the Prince of Peace in this accidental or, rather, providential way. I visited two such families with Mr. Gay, both belonging to his congregation. They were poor as to worldly circumstances, but the delight that beamed from their faces when speaking about Jesus, and the way in which they had been led to find Him, evinced their possession of a treasure which all the riches of the world cannot counterbalance. One of them, especially, made an impression upon me which I shall never forget. She was a poor operative's wife, mother of a young family, and had to work hard for her bread all day long. As she spoke Italian I could not follow her conversation with Mr. Gay, but her beaming eyes, her bright countenance, and her lively gestures, which most graphically pictured the course of her thoughts and the feelings of her heart, were a language perfectly sufficient to make me think and feel with her, without the interpretation Mr. Gay favoured me with. To me it was a most eloquent and edifying sermon, which in a few minutes clearly showed me how, by the strong arm of an almighty Redeemer, a poor lost sinner may at once be taken

from the pit of perdition, and transplanted to the mountain tops of salvation.

The passage by steamer from Genoa to Leghorn is one of the most interesting trips in this quarter of Italy. The view of the "superb city of palaces" from the harbour baffles all description. An amphitheatre of splendid buildings, white as marble, towering up from hill to hill, reflects its manifold forms in the perfectly blue crystal of the Mediterranean. Then, as you glide over the azure surface, your eyes cannot be satisfied with gazing at the hilly west coast of Italy to the left, and the boundless blue expanse to the right, till the dark shades of night withdraw the whole scenery from your sight. The next morning, however, you feel disappointed. Leghorn is as poor in natural charms, as Genoa is rich. Nor does the interior of the town present anything worth particular notice. For the Christian traveller, on the contrary, the work which the Waldensian Mission here is carrying on affords plenty of opportunity of spending a day in obtaining interesting and gratifying information. The Waldensian evangelist, Mr. Ribetti, a young minister, began his work only a few years since. Its foundations, however, were laid before by Dr. Stewart, and Mr. Bruce, the agent of the British and Foreign Bible Society, whose well-provided Bible-shop is of great value to the mission. During the reign of the Grand Duke of Tuscany, Dr. Stewart and Mr. Bruce had to encounter many difficulties in endeavouring to introduce the knowledge of God's word among the deeply ignorant population of this important seaport. The Bible could only be brought in by smuggling. Mr. Bruce had his coat lined with pockets on purpose. It never was examined except on one occasion, when he came to town to assist at the burial of a dear relative. Much to his surprise the custom-house officer requested him to give up his coat for examination. Was it a mere *accident* that Mr. Bruce, just this time, had another coat on? He came off unmolested, and the next time again, as usual, passed through—his coat stuffed with Bibles.

At Dr. Stewart's house an Italian servant was converted to the Gospel through the instrumentality of a lady, a friend of the family. This was the first-born of the Leghorn Church. Dr. Stewart commenced a Scripture-reading meeting in Italian, for the servant and a few of her friends. Gradually the number of attendants increased so as to fill the kitchen. This could scarcely fail to attract the attention of the priests. Dr. Stewart was permitted to preach in English; but for Italian worship he had no licence. Still, with or without licence, he continued preaching to the little Italian flock, and praying with them and singing. During the service Mrs. Stewart kept watch at the house-door, to give a signal if the police should be in sight. Thus, at the same time trembling and rejoicing, the little church kept on worshipping God, as it were, with "the doors shut for fear of the Jews," till it pleased the Lord to deliver the country from the tyranny

of its oppressors. The door then being opened for the Word of God, Mr. Ribetti, who was assisting the mission at Genoa, was invited to cross to Leghorn and to take charge of the little church. A warehouse was hired, and suitably fitted up as a chapel. But the priests stirred up the mob. The chapel was at every service attacked with stones, and Mr. Ribetti, when passing along the street, was abused, and pelted with mud. The police kept at a distance, looking on,—inactive. This made the mob all the more impudent. The governor of the province, a devoted tool of the priests, ordered the imprisonment of Mr. Ribetti, as the cause of the disturbance. Indeed, the *gens d'armes* came up to his lodgings, but left, without taking him into custody. They had not the courage. They knew that the order of the governor was against the Constitution recently proclaimed. Meanwhile, Mr. Ribetti wrote to Mr. Joseph Malan, who spoke to Cavour. "If the disturbance proceeds from the *people*," the minister said, "I am afraid I shall not be able to do much for you at this period of general excitement; but if it is merely the effect of the incitement of the *priests*, we shall at once put a stop to it." The minister then ordered the governor to prohibit the riots by public proclamation. The governor obeyed, and the whole affair was at once at an end. Since then Mr. Ribetti has been able to conduct worship regularly without the slightest difficulty. His chapel, though outwardly bearing the signs of its mercantile origin, yet does very well for the preaching of the simple Gospel. Three to four hundred people find sufficient accommodation in it, and I was glad to learn that on Sunday, nearly every seat is occupied. Mr. Ribetti's church now numbers about 160 communicants, many of whom belong to the well-to-do class. One of them is even a merchant in affluent circumstances, who carries on an extensive shipping trade. He has presented the church with a school-house, at an expense of several thousand francs. A number of ladies also, belonging to Mr. R.'s congregation, have united as a committee for carrying on a girls' school at their own expense. Of all the Waldensian missionary stations, that of Leghorn is certainly the most successful, as far as regards secular prospects. By making this observation I do not wish to be understood as supposing that it is less successful in a spiritual sense. The Leghorn Church is the centre of an extensive mission-work, carried on in the surrounding districts. The account which Mr. Ribetti was so kind as to give me of the conditions on which he admitted people to the membership of the church, convinced me that anything like mere proselytism is conscientiously avoided.

I also visited the Theological School at Florence, and the missionary station at Milan. Permit me to delay my account of my experiences at those places till next month, when I hope to close this series of papers on the state of the Waldensian Church and its valuable mission labours in the kingdom of Italy.

NINE DAYS' TOUR AMONG INDIAN VILLAGES.

BY THE REV. J. P. ASHTON.

THE following narrative refers to a tour amongst the villages to the south of Madras, and may be taken as an ordinary illustration of the method by which missionaries, whether European or native, seek to carry the Gospel through the length and breadth of this land. My companions were three young natives—converts from heathenism. G. is a Sudra; K. is a Brahmin of the Sâstiri caste, and C. is a Mahratta Brahmin. All of them have been expelled from home, family, and caste, for the sake of Christ and the Gospel. We try to prepare them for life-long labour in the cause of Jesus, by introducing them to the work whilst young. Our route lay along the Southern Canal, which the reader will find marked in a good map; it stretches from Madras to Sadras, about forty miles. This waterway carries the itinerant missionary to the coast-villages on the one side, and on the other, to a well-to-do agricultural population, and affords an inexpensive mode of travelling. Now, I will turn to my journal.

June 2.—At nine in the evening, I left home with my wife, children, and companions. The moon was full, and in its bright light every feature of the country through which we passed stood out with the distinctness of day. Our road took us by the large mansions of the English gentry, prettily situated on the banks of the Adyar; then, through a jungle, then across a wide, uncultivated plain. A few native huts, and a chattiram, formed a small village, called by a name which "being done into English" signifies "the Brahmin's hotel," and here we might be said to enter amongst the vast Tamil population which occupies the land from Madras to Cape Comorin. I could not help thinking that in the scene through which we had just passed Nature herself had furnished a type of the social relation of the Englishman and the Hindu. The two races are still very far apart: the Englishman keeps to himself, dignified, comfortable, powerful; the Hindu keeps also to himself, simple, submissive, easily contented with the stunted civilisation of his forefathers. The midway region is seldom traversed. Near the little village we found our boat, a rude piece of architecture; a top of a few thin boards was our only protection against heat, dew, or rain. We spread our mats and rugs, placed our pillows, and made the little deck look quite comfortable. The bright moonlight, the fresh breeze, the rippling of the water against the boat's side, kept us all waking until far into the night. About one o'clock in the morning I woke up and saw K. reading page after page in his New Testament by the light of the moon.

June 3rd.—We reached Covelong, a coast village of respectable size, at dawn, having come about

twenty-five miles. There is a bungalow here, built years ago by a Madras merchant. I deposited my wife and children here, and made it our "head-quarters" for some days. It took all day to get settled down. About 4 P.M. we set forth, walked about three miles along the beach to a small village called Kari Kâdu. The timbers of wrecked ships and the rude rafts of the fishermen (catamarans) lay here and there in the sand. We seated ourselves on a catamaran; a few men came, squatted in the sand opposite to us, and our talk began. The opening was not promising. "Look at their neat clothes," said one, "for them they have become Christians." The young converts of the various churches cut off the hair lock and wear a neat dress consisting of a coat and loose trousers. It is becoming, and common enough in large towns, but in villages provokes remark by its novelty.

"Say not so," replied C.

"Give me one thousand rupees' worth of fine clothes, and I would not wear the 'mark' again," K. answered more keenly.

"Your hairs are grey: have you not learned better than to talk so?" I said. "You know a Brahmin's caste and a Brahmin's honour; would a Brahmin leave both—be expelled and disgraced for a white jacket?"

So the talk went on. The congregation increased to above thirty people. K. read the parable of the Rich Fool, and I spoke on it, and was much pleased by the lively interest awakened. C. had meanwhile spread his books, bazaar-fashion, in the sand, and now pressed the people to buy. Three men only could read; the village headman, the pusâri, or priest, of the village temple, and another; to each of them I gave a small tract, but declined giving any Scripture portions. As we were coming away, the headman called C. back, went into his house for the money, and bought a portion.

June 4th.—A day of partial disappointment. Early in the morning we went down and crossed a portion of the Backwater, and had a long and tedious walk through deep sand to Muttukâdu. Here we found the headman who bought a portion last night; but, beside him, there was not a man in the village. He took us down to the side of the canal and called another man from his field; he was a respectable landholder. We had some talk with them. They earnestly requested us to establish a school in the village, and promised to give the ground and build the school-room, and that their children should pay a monthly fee. Such calls are frequent, but we have neither men nor means to meet them. They said the men would be home in the evening, and we promised to go down.

We started at 4 P.M.; but the boat was a long time in getting off, and by the time we reached the end of the Backwater the sun was setting. As a wide jungle of sand and thorn bushes lay between us and the village, there was no hope of our reaching it and preaching before dark. So we sat down on the greensward, and turned our two boatmen into a congregation. C. read the parable of the Sower, and K. gave an explanation of it. When asked to buy a portion, the elder replied, "I cannot read," but the younger said, "I will take one when I get my hire." He kept his word.

June 5th.—My companions went down early to the place where the boats are moored to see what they could do amongst the crowds of Mohammedans returning from a large feast in the village. They had a little conversation and plenty of abuse. Yet C. succeeded in selling one Hindustani Matthew. I joined them about seven o'clock; squatted down in the sand like the rest of them; read the account of the call of the first disciples—fishermen and boatmen like themselves—and spoke to them on it, and of the Gospel which they preached. A few trifling objections were made, but a goodly crowd gave me a good hearing.

We set off again about 2 P.M. The boats were being crowded with passengers; no one would give us a place, because we should frighten away the Mohammedan women! So we procured a man to show us a fordable part of the Backwater, stript, and crossed it. A pleasant walk of two miles brought us to Muttukādu, a cluster of ten or twelve small cottages, shadowed with palmyra trees. We found a schoolmaster with six boys, who behaved very courteously towards us, bringing us water, and making primitive cups from palmyra leaves. We read some verses of St. Luke's Gospel, and a portion of the "Blind Way." The latter is a very popular refutation of Hinduism, and contains numerous well-selected and skilfully employed quotations from heathen poets. Seeing that no congregation was likely to gather in the little school-room, we turned out into the street. G. went from house to house; C. called out, "Books; will you not buy?" whilst I walked from one end of the village to the other, with K. by my side, reading from the Scriptures in as loud a tone as possible. But the people were all out. At length we came to three men watering their fields, and three others dressing young cocoa-nut trees. We called them, and they came, making with our friend the schoolmaster a little audience of seven. We sat down in the sand together, and I spoke to them on the parable of the Great Marriage Supper. The schoolmaster was the only one who could read. "I very much wish for a copy of the 'Blind Way,'" he said, "but I have not got one 'anna' (1½d.) to pay for it." "Although I do not give away large tracts," I said, "yet I give you one as an acknowledgment of your kindness to us." "Sir; there is a quarter of an 'anna'; it is all I have—take it." I would not, however, draw back my gift, and so let him have a

portion of Scripture for his three "pie." Thus we sold two portions in that little village, and left behind us the "Candle of the Lord." As we returned we got into a boat in which a very respectable Mohammedan and his servant were the only passengers. He took a Matthew's Gospel in Hindustani, read a little, somewhat superciliously, and returned it. It was quite dark when we got home.

June 6th.—We set off about 10 A.M., carrying our food with us. We had to ford two backwaters, the second one being very broad, and in some places deep. We got to Padavūr about noon, a neat village of four streets. We seated ourselves on the "tinnei" or raised verandah of a native house, and soon had a congregation of about fifty people, many of whom were women. K. then read a few pages of a tract called the "Essence of Wisdom;" G. followed with the 135th Psalm. I gave the comment, and upon the concluding verses, "Their idols are silver and gold," &c., I opened out upon the folly and guilt of idolatry. Whilst I was speaking a Brahmin came up and listened. I was just quoting and explaining a verse from a heathen poet. Here it is, in English.

"Fools are there in the world, knowing not the good Teacher;
'Dumb stones are deities;' to such false doctrines,
From the lips of lying masters, they willingly give ear;
And, offering worship, they give praise to dumb stones.
Seeking counsel from the mouths of mere talkers, not sages,
They are told, 'not hell, but Heaven is yours.'
Yet our fathers taught us, 'Heaven at once shall be theirs
Who know and worship the great good Teacher.'"

The cap fitted; the Brahmin was evidently chagrined and passed on. We endeavoured to dispose of our books, but in vain. "We can get as many as we like for nothing in Madras; we do not want them; if they are given to us, all right." The tone of the people, then and afterwards, furnished an illustration of the folly of gratuitous distribution. They treated our books as good only to be given away. Hearing of a school, we moved to it, followed by most of our hearers. It was held in the verandah of a native house, shaded by a large "pandal," a kind of shed, one part of which was set apart for charity; water and butter-milk being provided for thirsty passengers. Eight or nine boys professed to attend the school: five only were present. These we were told were quite enough to meet the requirements of the village: the rest were required to plough and watch cattle. The schoolmaster was a Vishnavite: just within his little home was a picture of Rāma, painted on glass, with a lamp and incense burning before it. We sat down in front of this painted deity to teach the people. C. opened his stores again, our congregation having meanwhile much increased. "Read to us," they said; "and perhaps you, sir, will give us an explanation." K. opened the eleventh chapter of Luke—"Lord, teach us to pray, as John also taught his disciples." Certainly they gave "earnest attention to the things

which were spoken," while I expounded the Lord's Prayer, and enlarged on the nature, duty, and efficacy of prayer. Our books were again offered and again declined in the same spirit as before. A discussion followed between K. and the schoolmaster on the guilt of thus putting away the light. Their last act was one of courtesy. They gave us a refreshing draught of butter-milk, and allowed my companions to handle the drinking vessels, an act of liberality for which we were scarcely prepared. I was, however, too much of a pariah to be allowed even that privilege, and drank my supply from a palmyra leaf.

We went from these caste people to the pariah village. A marriage was being celebrated in the house which we happened to select, and the whole party (more than forty in number) turned out to hear us. To these poor degraded people I spoke plainly and earnestly on the salvation of the soul; but alas! they regarded their poverty as an excuse for their irreligion. If their caste neighbours reckoned a little education for a few children enough, it was no wonder that the pariah should want none at all. There was not a man in the village who could read. It was now past noon, so we sat down by the side of a tank and eat our dinners with cheerful hearts. Fortunately the sky was cloudy; had there been a clear bright sun, we should have suffered much, for there were no trees to afford us friendly protection. After a short rest we went on about three miles to

Vāniambādi, a village of bazaars, and a great halting-place for travellers. We took our stand at a large chaltiram, and I preached to a company of about sixty people, amongst whom were a few Brahmins and chetties. One man appeared to take in every word, for he never took his eye away from me from the beginning to the end of the address. We could sell no books. A young chetty, or shop-keeper, said, "Give us them for nothing." "I am surprised," I said, "that a respectable young man like you should make such a request, when you will not give a handful of rice from your stock without being paid for it." I gave away a few tracts. We were fortunate in getting a passage in a boat going to Sadras, which landed us about a mile from home.

June 7th (Sunday).—We rested this day, and greatly enjoyed the quiet of the Sabbath.

June 8th.—Early in the morning went over into the Roman Catholic Church, close at hand. It is a neat building, erected and endowed by the merchant who built the bungalow. There were many pictures, but few images: a Portuguese priest was muttering Latin prayers, tinkling bells, and offering incense at the altar, whilst about a dozen people of the lowest classes were repeating away in Tamil their invocations to the saints and the Virgin Mary. About noon we started, and after a hot walk of four miles came to

Tirukadathay, a respectable village of about twenty houses. K. and I walked through the village, he reading aloud. We turned the roots of

a large tamarind tree into our rostrum, and a good congregation gathered in its ample shade. They were a little careless at first, but ultimately listened well whilst I spoke to them of the work and teaching of Jesus. Two Brahmins stood out of contamination's way, but remained through the whole of the address. A few tracts were given. Turning homewards, we came to

Simmauchary. A well in the middle of the main street afforded a welcome and convenient resting-place. By-and-by a respectable man came up, attended by two or three others.

"If you will listen, we will read to you," I said.

"Why should I listen?" said he, somewhat haughtily.

"Well," I replied, "I have come to preach; if you do not choose to listen, I can only wait for some one else who will."

He and his companions moved into the verandah of a house opposite, and sat down. We followed. K. read a portion of the first chapter of the Epistle to the Romans, for I intended giving them an address on idolatry. I began my explanation at verse 13, but was at once stopped.

"It talks about fruit there?" ("I might have some fruit amongst you.") "What fruit had he?"

"No earthly gain. He lost all for the sake of the Gospel,—high birth, honour, comfort, and at last life itself. Yet he had fruit: men heard and believed the Gospel, lived and died happy in it. This fruit we seek amongst you."

"Have you seen any such fruit?" said he.

I pointed to my young companions. Divining at once that they must have left all for the Gospel, he said bitterly:

"Children that pour not out the rice-water for their parents are the greatest sinners."

"True," I replied; "and these would have been with their parents to this day had they been permitted. Persecuted and driven away as they have been, they write to their relatives, pray for them, try every means to bridge the separation, and, as soon as they are able, they send them help in money. So sacred, according to our Holy Scriptures, is the relation of parent and child."

I gave him instances to prove this assertion. He was silenced on this point.

"You talk about the soul," he continued.

"What is it? I have not one!"

"Have you not?" said I. "Why, then, I will talk to the pillar here;" and I began a serio-comic address to the post.

This was too much for him and his companions. They gave up polemics. An elderly man with some friends came up; he was adorned (!) with a large Vishnarite mark.

"Ah!" exclaimed my friend, "just the man! Come, he will talk to you."

But the new arrival proved an ally to us, not a foe, enforcing my views with remarks of his own, capping my quotations from the poets with some of his own. So, after a little more miscellaneous

fighting, I got clear out with an address on the doctrines, blessings, and experience of the Gospel. All gave earnest attention—our quondam foe as much as any. When I had finished, he of the Trident turned to his now quiet friend, and said :

“There! he has told you things you ought to remember to your dying day.”

We could not sell any books, but left a few tracts. As we passed through Covelong, K. dropped behind and fell into conversation with a Brahmin guru : a crowd gathered, to whom he read a chapter from the New Testament.

Tuesday, 9th.—This day we had a long, tiring walk in the sun, some seven miles. Our work lay in two small villages, amongst a poor but willing people. As we left one of our small congregations, K. said to me :

“It is better to have twelve men who listen in that way than one hundred talkative and changeable hearers such as we get in Madras.”

True!

Wednesday, 10th.—About 11 A.M. crossed the Backwater to Keelāmpakkam. My wife accompanied us. We found a respectable street, and at the head of it a good house with a pandal in front of it. We turned our steps thither, and found the “master of the house” sitting in his verandah, fresh from his ablutions, and marked to the fullest point of orthodoxy. The only chair in the house was brought out for my wife. Women, children, and relatives turned out of the house ; one by one the neighbours dropped in, very clean, very courteous, and very heathenish. So we had a good and intelligent company. C. opened out his store of books, and thereupon our talk commenced. The seventh of Matthew was read and expounded ; with many questions and short discussions. Then followed poetical readings from the “Blind Way,” with comments ; and in conclusion I turned the conversation into a formal address upon Christ, as the Heavenly Gurn. The attention given by the audience was very encouraging.

“Well,” said the householder. “He who made us black and you white, gave us our different creeds.”

“Nay,” said K. “How can that be? He knows no contradiction ; He cannot command and condemn in a breath ; our Sacred Book says an idol is nothing ; your Vetham commands you to reverence it.”

“Oh! I did not think of that,” he replied.

We were treated very kindly ; water and butter-milk were produced for our refreshment ; but caste feeling was much too strong in this very respectable family to allow the use of the family vessels to Christians, though they might be Brahmins. We drank from leaves. K. very mildly and courteously, but firmly declined the proffered food.

“Since you would have confessed me your superior, treat me at least as your equal ; if not, I will go where I can have kindness free from contempt.”

Five minutes after, in another street, a respect-

able caste woman put her brass vessel into his hands and bade him drink. We left a few tracts behind us.

We moved on to a neighbouring village called Sattan Kuppam, and took our seats as usual in the verandah of a house conveniently situated, where a company of about fifteen gathered, to whom I spoke on the danger of carelessness upon religious matters. We recrossed the Backwater and reached home about 4 P.M.

In the evening I went out into the main street of Covelong, accompanied by K. Our first hearer was a young man somewhat careless and supercilious in his demeanour : a few others followed ; but the crowd soon gathered, when a conversation began between me and a man of abundant speech and little sense, an oriental version of Bunyan's Mr. Talkative. Having secured a good company of hearers, I allowed him to chatter on, whilst I addressed the people, inviting them to accept the rich and large provisions of the Gospel. Our first hearer shook off his listlessness and followed us for conversation ; so also did Mr. Talkative, rattling on about all religion in a light, bantering tone.

June 11th.—In the clear light of the early morning, bare rocks, rising abruptly from a wide and barren plain, and crested with small temples, pointed out the site of Mavallipuram. About 8 A.M. we reached it, and, having taken a little food, I set off to survey the far-famed ruins of the city of the Great Bāli. Strange stories hang around it : how a rat became a ruler, had this city for his capital, and the three worlds for his empire ; how Vishmoo, the preserver, here became a dwarf, and, by a trick, begat a revolution and forced an abdication ; how the exiled monarch became the arbiter of Hades, and his great city was swallowed up by the broad ocean, all save these rock temples. I cannot stay to describe in detail all I saw. There are solid rocks carved into temples, curious, but not beautiful. There are temples excavated in the rock, with stunted rude pillars, and bas-reliefs, rough but spirited, of gods, goddesses, and guards in fight and in repose, upon horses, elephants, lions, and buffaloes. There are temples on the crests of the rocks, unfinished, tradition says, because of the flood that came and destroyed the city. There is the granite throne, whence Bāli issued his decrees ; the oven where cakes were baked for his breakfast ; the stone trough, large and beautifully cut, where his queen performed her ablutions. *The entire face of one rock is covered with the sculptured story of his wars. About a mile away, where the beach runs out into the sea, at its very point a large pagoda stands in ruins, the memento of the vast city which lay spread in front of it, but now lies buried in the deep. A small village, with a small temple, is all that now claims the once honoured name of Mavallipuram. A detailed description of the place may be found in Bishop Heber's *Journal*, vol. iii., 216. Here is placed the scene of many of the incidents related by Southey in his “Curse of

Kehama;" but the sight of the eye is much less beautiful than the romantic fancy of the poet. These rock porticoes and temples bear the usual characteristics of Hindu sacred architecture—rudeness, tastelessness, heaviness, and gloom. They speak plainly enough, however, of the lavish expenditure of monarchs, and the tedious labour of their subjects. Yet some lines of the poet are exquisitely adapted to express the feelings of one who visits the scene with some sympathy for its hoary age and traditional associations:—

"In solitude the ancient temples stood,
Once resonant with instrument and song,
And solemn dance of festive multitude;
Now, as the weary ages pass along,
Hearing no voice, save of the ocean flood,
Which roars for ever on the restless shores;
Or visiting their solitary caves,
The lonely sound of winds that moan around
Accordant to the melancholy waves."

Wearied by this exploration, I returned to the

boat, and we poled along slowly against the wind to Sadras, which we reached about 3 P.M. It is a neat town, and in the days of the Dutch Governors, who now sleep beneath granite slabs in the ruined fort, it was one of considerable importance. About 5 in the evening I preached to a large congregation. A noisy discussion followed, after which we sold two portions of Scripture.

June 12th.—The time which I had fixed for the tour was over; it was needful for me to be back in Madras next day, Saturday. We went on board early, and having the wind in our favour, hoisted sail, and reached Madras about midnight.

During the nine days which we were able to give to work, we visited thirteen villages, preached fifteen sermons, besides holding numerous discussions; and our hearers amounted to about 500.

May our blessed Master pour down "the dew of His Spirit" upon the seed sown during this, and every other tour, taken by His servants in the various parts of this Presidency.

FRENCH MISSION TO THE BASUTOS.

As in times past, the loving kindness of our God towards the French missionaries continues to manifest itself in the conversion of souls and in times of refreshing from the presence of the Lord vouchsafed to their flocks; nevertheless, during the last year our brethren had noticed a strong resistance, on the part of the mass of the people, to the reforms which the Word of God imposes, both in private life and as regards social order. It had also pleased the Lord to stretch forth His arm over the whole nation of the Basutos. An unexampled drought prevailed in the country, which is generally blessed with abundant rain at stated periods, thanks to the elevated position of the territory.

In the month of last November no traces of vegetation remained. The largest streams had ceased to flow. The cattle died by thousands, and famine began to appear throughout the land. The diviners, who among these tribes lay claim to the gift of power to bring rain upon the earth, did not fail to revive their pretensions. But it is a remarkable fact—showing that whatever may be the blindness of the masses in Lesuto, they cannot be acted upon independently of the Gospel—that the greater part of these impostors singularly modified their language and their practices. They pretended to speak in the name of "the God of Heaven," and to have been charged by Him in a special manner to ordain ceremonies of which the missionaries, being foreigners, could understand neither the spirit nor the bearing. Multitudes were imposed upon by this skilful artifice. Hence arose great difficulties for the missionaries and their flocks, which, however resulted in glory to God. Some idea may be

formed of the energy and dexterity required in struggles of this nature, by what took place between Mr. Dyke of Hermon, and one of the soothsayers in question. The latter thought that he could considerably increase his credit by inviting a missionary to come and listen to his revelations. Our brother considered it his duty not to refuse; in the first place, that he might not appear to shrink from such an encounter, and also from motives of pity, as he thought that his antagonist was not of sound mind, and might need medical treatment rather than serious refutation. On the road, Mr. Dyke discovered that the object of his journey was a secret to no one. People came forth from different villages and joined themselves to him, to accompany him. Everything had been prepared for a solemn reception. The prophet, covered with a long white garment, waited for his visitor in a large court carpeted with mats. The missionary, without any ceremony, seated himself beside him, and treating him like one of his ordinary patients, began to feel his pulse, examine his tongue, and ask him questions as to the state of his health. This did not answer the purpose of the great personage; so assuming an inspired attitude, he began to declaim on the subject of his relations with the world of spirits. He held in the hollow of his hand *three* grains of corn which Heaven had sent him as a token of the abundant harvests which would be obtained by following his prescriptions. "These grains," said he, "are sacred: no mortal would dare to eat them!" "And this proves it," replied Mr. Dyke, seizing the grains and swallowing them with all speed. At the sight of this sacrilege the crowd drew back with horror, but the confusion of the

soothsayer soon betrayed his impotence; they again drew near, and the missionary addressing the bystanders reproached them with having encouraged by their credulity the pretensions of a poor epileptic. The interview, so dramatic in its outset, ended in the calmest manner. Thrice did the unfortunate enchanter strive to reply, but he was unheeded: the whole attention of the multitude was given to Mr. Dyke, who gave glory to God, and exhorted them at length on the necessity of seeking His favour by repentance. To the great astonishment of every one, the soothsayer himself, completely subjugated, ended by acknowledging the truth of the precepts of the servant of God, and by recommending that all should follow them. But the Lord, by retarding the deliverance, reserved a more thorough defeat for all his fellows, and thus exposed the vanity of their pretensions.

In the end, the people, reduced to despair, themselves drove away many of these impostors, and on every side turned towards the missionary, beseeching him to entreat the Lord for them. Then, as in the time of Elijah, God deigned to manifest His mercy and His power in the most striking manner. Twenty-one Basutos were about to abjure Paganism, and be received members of the church stationed at Moriah. The pastor of this flock, and those of Hermon, Berea, and Thaba-Bossiou, who were to take part in this solemnity, resolved to make it an occasion of humiliation and powerful intercession with God. From thirteen to fourteen hundred natives were assembled from the neighbourhood. They met in the open air. The sun scorched the earth with its fire, but for the time being no one gave heed. Mr. Jousse gave an earnest address to the audience; Mr. Mabille baptised the catechumens; fervent prayers ascended to the throne of grace. In the afternoon several hundred members of the church partook of the Holy Communion. Then the heavens, whose inexorable serenity had

lasted for more than a year, were covered with clouds, and drops of rain were heard to fall upon the parched ground, soon to be saturated by delightful showers. The pastors and their children in the faith were melted to tears, and rose as one man to sing the glorious hymn, "We praise Thee, O God!" (*Grand Dieu, nous te bénissons*), &c. On the morrow and the succeeding days, the Lord renewed His blessings. At the same time He answered the prayers addressed to Him in Bethesda, Mekuatieng, and other stations fifteen and twenty leagues distant from Moriah; and as though to make us feel more fully how complete has been this deliverance, the letters containing the news reached us in a state which testified that (before reaching the Cape) the bearer of them had braved many dangers by swimming across the swollen torrents.

God grant that these extraordinary lessons of severity and mercy may not be lost on the people to whom they have been given! Notwithstanding their weakness, and the humiliations brought upon them by the backslidings of some of their members, the churches of Lesuto have not allowed themselves to be shaken by this crisis. On the contrary, there were some who, when the means of subsistence became more and more scanty, hearing of the urgent need of our society, gave of their poverty more abundantly than usual. Let us not forget these indigent churches in our prayers, for at this moment their sufferings are extreme. If the help of the Lord came in time to preserve their flocks from complete destruction, it was too late to ensure them bread for this year. In the midst of their anxieties, the pious natives hailed with joy the arrival of a case of Lesuto hymn-books and Bible stories, which we had sent them from Paris. These books were received with extreme gladness of heart, and were eagerly purchased,—especially the hymn-books.

E. CASALIS.

CHRISTIAN EFFORTS IN THE UNITED STATES ARMY.

THE Christian Commission organised within the past year under the auspices of Mr. George H. Stuart, of Philadelphia, and other well-known Christian philanthropists, for the benefit of the soldiers and sailors, has rapidly become an agency of the greatest importance. Its object is, according to its programme, to reach the soldiers in all parts of the army with stores and religious reading and instruction. It distributes its stores by means of Christian men, who work without pay, and give personally to those who need, accompanying such distribution by words of religious counsel and cheer, and by such special attention as may be needed. The main object of the Commission is the religious welfare of the soldiers, but it finds that it best succeeds in this by first ministering to their bodily wants, and then pointing to higher things.

The Commission thus wisely constituted has gathered in stores from all parts of the country, and engaged the labours of many volunteers, whose services have been unwearied in the recent severe trials of the campaign.

A meeting of this Commission was held at the well-known watering-place of Saratoga, in the middle of August. There were at the time above 10,000 strangers in the town, and on Mr. Stuart making an appeal for the wounded in Morris Island, a sum of about 600*l.* was at once raised in three hotels. A meeting was held in one of the largest churches, and addresses were delivered in which many incidents were related, illustrative of the work of the Commission and the comfort ministered by its agents to the sick and the dying.

The correspondence from the site of the great

battle of Gettysburg, where the volunteer agents of the Commission were busily at work, and friend and foe shared alike in the comfort of their ministrations, depicts many scenes and incidents of thrilling interest. The Rev. Dr. Boardman, who was present, thus describes the general plan of relief:—

“It may be a comfort to the friends of our noble soldiers, who have paid the price of our safety, and of our nation's preservation, in their own blood, on the memorable field of Gettysburg, to learn something more of what has been done for the relief and salvation of the wounded and dying here, since the battle.

“Military necessities delayed somewhat the Government supplies. Expectation of another engagement before the rebel army could make their escape across the Potomac, caused the withdrawal of the army, with every available fighting man in it, to overtake and overcome the enemy, leaving few, indeed, for the care of the wounded and burial of the dead of both armies. All the surgeons who could possibly be spared were also sent forward in anticipation of bloody work. Gettysburg had been isolated by cutting the railroads connecting it with Baltimore and Harrisburg. And great difficulties had to be overcome to push men and stores forward in time and in quantities to give early and extensive relief.

“The excellence of the delegate system, peculiar to the Christian Commission, for meeting emergencies, was soon made apparent in two very essential respects. First, the *delegates* pushed forward the *stores*, and by this means both were very early in reaching the ground. Second, as soon as the stores were there, strong hands, with warm hearts, were there with them, to use them for instant and extensive relief.

“The first relief was given by the kind and generous citizens of Gettysburg. All that was left them by the rebels was generously offered, or, what is better, energetically used in the work. Their resources, however, were soon exhausted.

“Then came the United States Christian Commission delegates and supplies. Professor Steever remarked to me—‘Never was anything more opportune. Your delegates and stores came just when we were all exhausted, and ready to despair. And most nobly did they meet the great want.’

“Professor Steever himself, with Messrs. McCreary, Schiek, Fahnstock, and others of the prominent and excellent men of Gettysburg, joined the Commission, and may now be numbered amongst its noble workers.

“The final decisive repulse of the rebels was on Friday evening. On Saturday, five delegates of the Christian Commission reached the town *via* Baltimore and Westminster (two having arrived earlier still). No other organisation was there then. None came there to do anything for two days afterwards. Soon their supplies were arranged in a large store, on one of four corners, where four ways meet in the

centre of the town, which was generously placed at their service by Mr. Schiek, a leading merchant of Gettysburg. Other stores came in, and the people of York and Adams counties poured in with bread by waggon-loads, and with butter, apple-butter, eggs, and other things, and handed them all over to the Christian Commission, and filled the hands of the delegates, as they came with food in abundance for the hungry thousands on the bloody field. Soon the supplies so increased as to require another store, and the one on the opposite corner was generously given, and gladly taken for the purpose.

“Numerous delegates pressed their way through with their supplies by way of Harrisburg and York, and also by Harrisburg and Carlisle, adding greatly to the earlier force; and when railroad communication was opened with Baltimore by Hanover Junction, stores were sent forward until they now amount to more than one thousand boxes and barrels; and the delegates number in all not far from three hundred. The force was divided into committees, and each committee assigned a place of work.

“Each army corps had established its own hospital during the battle, to which the wounded, as they fell, were carried from the field. These corps hospitals were one or two miles directly in the rear of the position of their respective corps in the line of battle, and were half a mile or a mile apart, forming an irregular line of hospitals corresponding to the line of battle, some five or six miles in length. In each of these corps hospitals the Christian Commission pitched its tent, and placed its delegates by direction of the General Field Agent; and then they, like the Lord Jesus before them, ‘went about doing good.’ Some dressed wounds; some assisted at the surgeon's operating table; some distributed clothing and food; some, when they had relieved the pressure of bodily necessity, whispered the name, and love, and atonement, and power of Jesus in the ears of the wounded and dying, and prayed with them. Some gave Christian burial to those who passed away, and received from them, ere they passed, their last messages, and wrote them down—and their tokens of remembrance, their money, and their personal effects, and conveyed all by letter, or in person, or by express, to the loved ones at home.

“The rebel line of battle was about nine miles in length, presenting a concave crescent front, half encircling the town at a distance on the north side parallel to our line of battle, which presented a convex crescent front on the south-side of the town, about two-thirds as long as that of the enemy, yet not outflanked. All along this rebel line of battle and at the college, seminary, barns, and houses between, and out over the country beyond, were rebel wounded, scattered about where they were left by their retreating comrades; and these were sought out with our own, and cared for like them.

"At Hanover Junction, early after the work of removal from the field to distant hospitals began, the Christian Commission obtained an order to have every train stopped for refreshments, and secured a car on the side track near, and fitted, furnished and supplied it as a 'refreshment car.' Four ladies from Baltimore, and twelve gentlemen, were in attendance, and all soldiers, whether wounded or sick, or only worn, weary, and hungry, were freely refreshed by the way as they passed—fifteen hundred in a day, for a time. This, too, was the more important, because it *was the only place of refreshment* opened for them at the junction, and the only one on the entire route (a journey often of twenty to twenty-four hours) after leaving Gettysburg, where the Sanitary Commission had a refreshment-saloon, to Baltimore, where again the Christian Commission served the soldiers as they passed from the cars to hospitals, or other cars.

"And now that most of those who can be removed have been taken to distant hospitals, and those who remain from day to day are brought into one general hospital, the Christian Commission has organised an efficient committee, with tents for supply and subsistence, in the same general camp of hospital tents, and placed them in charge of Rev. Mr. Yocum, of Norristown, and Rev. Mr. Bringham, of this city, with ample supplies and all needed assistance, while yet the corps hospital committees remain at their posts until the last hero is removed, or laid in the grave.

"The relief and benefit rendered in these many places and ways, are incalculable. It is safe to say that a thousand lives were saved, and the number of conversions eternity alone can reveal—it was very many."

The following extracts give a touching description of scenes witnessed by the narrator:—

"But my chief concern was to impart the consolations and hopes of the Gospel to those whose time seemed short among us. Men were dying hour by hour. The first day I was there, twenty-three were buried. The little books I had were well received, and in many cases eagerly read. Through the efforts of members of the Commission, every man had a copy of the New Testament, and it was cheering indeed to see them poring over the pages of the Word of Life.

"I proposed the holding of religious services from tent to tent in the evening, and with gentlemen of the Commission, had the satisfaction of knowing that every wounded man there had the opportunity of hearing the Gospel.

"At night, to relieve the monotony of tent life, as well as to lead the praises of God's children, we went around singing hymns—and I believe I have never spent more delightful and profitable seasons than in this way. Sometimes the poor fellows, weak with wounds, would try to join in with us. One evening a poor Southerner, unable to stand up, sat upon his couch, and led the music of a good old hymn:—

'I'll go to Jesus, tho' my sin
Like mountains round me close—
I know his courts, I'll enter in,
Whatever may oppose.'

"It was a most affecting sight. Those who were at the antipodes, so far as politics went, found it easy to join hearts and voices in praising the love of a common Saviour.

"Among the Southern wounded, as a general thing, I found more evidence of religious feeling than among our own men. I suppose their absence from home, and their general despondency, led them to accept the best of all consolations, the promise of an ever-present friend, the Lord Jesus. They begged of us to come and talk with them about their souls, and were profuse in thanks for the religious services we held.

"Among them was one poor fellow with lock-jaw, who felt his danger and was trying to trust his all into the hands of the great Advocate. Others when asked upon what they were resting for the great future, replied, 'Upon Jesus only.'

"A number of interesting incidents transpired during the week I spent with this corps. It would take hours to relate them. One poor fellow, a Moravian, wanted me to write to his wife, asking her to come on for him. The next morning I wrote to her, telling her she need not come, for her husband had gone into the other world.

"I asked another what message I should take to his wife when I got home. He replied, 'Tell her I am getting on very well.' In half an hour the nurse came to me, and said that the poor man was dead.

"One most interesting case is a man who had been eagerly seeking some one to teach him how he might be saved. I asked about his wounds. His reply was, 'My wounds are doing well, but they are the least of my concern; my great anxiety is to know what I shall do to be saved.' In conversation with him I tried to show him how willing the Lord Jesus was to save him, by asking if his salvation were in my hands, would I not as a friend bestow it? His countenance brightened up as he replied, 'Yes, *precious thought*; I see, He is willing to save.'

"Another, who almost repulsed me when I first broached the subject to him, afterwards told me his desire was to become a Christian.

"Happily for the men, some of the nurses are pious. I have in pleasant remembrance one man who seemed to care not only for the temporal wants of the men in his charge, but to be greatly concerned about their spiritual welfare. Another nurse, a Union soldier, was detailed to care for some wounded Confederates. His kindness to them won their hearts, and they spoke of it almost with tears of gratitude.

"Perhaps the most impressive service I ever attended was held on Sunday evening last, in the square between the tents. It was a beautiful evening. The sun's rays had hardly disappeared

and the moon had risen. A few clouds were off in the West, and occasionally flashes of lightning would dart from one to another. The camp was in a beautiful field of clover, and the rows of white tents stretched along the four sides of the field. In full view was the Round Top mountain, the scene of the desperate struggle of three weeks ago.

"There were three army chaplains and three clergymen of us on the ground, besides the laymen of the Commission. Most of the attendants, ladies, and the other well-dressed persons on the ground, assembled, and the service began by singing a hymn. The music drew together as many of the wounded as could hobble about, and others who were able to do so turned over on their couches to listen. Prayer was offered, and addresses were made, interspersed with the singing of hymns. Nothing could have been more interesting or affecting than this scene. I shall never forget it. I felt it my duty to tell the

men that it seemed to me to be highly probable they would never be placed in any situation where it would be so easy to become Christians as there and at that time. The gates of the eternal world seemed swung wide open. The air seemed continually bearing along upon it the name of the Saviour. Hymns of praise to Him—cries for mercy to Him—words of trust upon Him—were continually uttered.

"It has never been my privilege to see such a large body of men so much interested in religion as the men of corps No. 2 are now."

This Christian Commission has nobly entered upon its work, and the large volunteer agency which it has enlisted in the service, gives evidence of the presence in the churches of a wide-spread, self-denying Christianity. The spirit of tenderness to friend and foe alike shows clearly from whence this charity and devotion proceed.

EDUCATION OF THE CLERGY IN ITALY.

(II.—MORAL, SCIENTIFIC, AND RELIGIOUS EDUCATION.)

BY THE REV. DR. DESANCTES.

THE education of the youthful candidates for the priesthood in the seminaries is, generally speaking, better than that bestowed in monasteries; but it has the same end in view, that of rendering an acquaintance with true Christianity an almost impossible thing; of rooting in the minds of the pupils the false doctrine that there is no religious truth but that taught by the Roman Catholic Church; that out of her pale there is no possibility of salvation; that all Protestants are lost men; that no Catholic can become a Protestant from conviction; and that priests who change their faith are worse traitors than Judas, and the most infamous of the human race. This is the scope that the Roman Church assigns to the teaching of these seminarists, and as she holds that provided the end be gained, one should not inquire too particularly whether the means employed be good or bad, she does not scruple to choose those that most effectually tend to crush the intellect and the heart of the youthful priest. The result of such a system is, that if with added years and deeper studies a young man brought up in the seminary does by any means become sufficiently emancipated to recognise the falsehood of the doctrines taught him, his moral nature being deficient in energy and honesty, he becomes a sceptic without outwardly seceding from his Church; nay, the even atones by an affectation of outward zeal for the faith that he inwardly wants, or else he makes a scruple of examining the tenets taught, and then he becomes a bigot and a mere slave and tool of his superiors.

In exposing the mode of education bestowed in these institutions, I limit myself to one point of

view, which is the tendency it has to root in the minds of the young priests enmity towards Protestantism and passive obedience to the Pope; to this end corrupting both their heart and mind by a teaching that has for its aim not the pursuit of knowledge and truth, but the triumph of a sect.

If I chose to treat this subject in a party spirit, I should, in describing this system of education, take for my examples those provincial seminaries from whence swarm that multitude of degraded priests who fill the great cities of Italy; ignorant and immoral men who, to the great scandal of the people, frequent *cafés* and other places of public resort, making merchandise of masses, &c. I do not, however, choose to be liable to a charge of exaggeration, and therefore I shall limit myself to treating of the education given in the Pontifical Seminary at Rome, the model of all other Catholic seminaries, under the direction of the Cardinal Vicar, under the very eyes of the Pope himself—a seminary from which prelates, cardinals, and even popes have emanated. It must therefore be admitted that I have of all seminaries chosen the best, and also the one that I most thoroughly know; so I am, at all events, not fairly chargeable with any wish to exaggerate in this matter. I shall say nothing of the physical education here bestowed, though it would be a fertile subject, but shall limit myself to indicating the nature of the moral, scientific, and religious education, from the point of view above alluded to.

It would be a calumny to assert that in these seminaries immorality is taught or practised. There are indeed in Italy certain establishments where the supervision has been defective, and hence terrible

abuses have prevailed. There has been one melancholy instance of the kind this year in the Neapolitan provinces, as the newspapers have told us, but such a case is exceptional.

The education given in these seminaries, considered in its moral aspect, leaves, however, much to be desired; indeed it seems to me that its very purpose is to neutralise and corrupt those natural principles of honesty which it should rather strive to develop and to direct in the hearts of the young. I may however be deceived, and therefore I shall just submit facts to my readers that they may judge whether my views are one-sided or not. To me it appears that there are two principal defects in this education: first, the depreciation and neglect of family ties; secondly, the habit of falsehood generated.

The young Roman enters the seminary in his tenderest years—from the age of nine to twelve (it is not permissible to enter later than twelve)—and from that moment he looks upon himself as severed from his family. He may indeed see his parents and relatives at the seminary, on certain stated days, but he does not go to their house unless one or other of them is seriously ill, or on some other rare and exceptional occasion; and when he does go, he is always to be accompanied by the Rector or Vicc-Rector. The first barrier raised between him and his family is the ecclesiastical dress that the seminarists wear. Clad in this dress the boy at once belongs to the ecclesiastical class, which is superior to the class of the laity to which belong his parents and relatives. The reading of religious books, the conversations held in the seminary, all tend to exalt the little ecclesiastic above the most distinguished layman—hence the mere child in his *soutane* and with his *tonsure* believes himself better and wiser than his own father. From the very moment that he enters the seminary his father and mother have no longer any authority over him—he knows no superior except the Rector.

And, moreover, the seminarists have to be brought up for celibacy; hence they not only are to be ignorant of family life, but they are to look upon it as an evil thing, and even their own parents unconsciously conspire with the directors of the seminary against their sons, for they, as well as the latter, invariably speak to these youths of the great anxieties and burdens of domestic life; they exaggerate all its drawbacks, and conceal its joys and advantages; and thus they easily succeed in persuading these boys that the worst of all estates is one cumbered with family ties; while, on the contrary, there is no life in the world so happy as that of the priest.

Everything in the seminary tends to destroy family affections. The child, deprived of a mother's care, no longer surrounded by parents that love him, naturally loses all idea of a home. There is no woman to take these little ones, who have lost a mother's tenderness, under her charge. They are at once placed in large rooms, called *camerate*, in

each of which twenty to twenty-three boys are assembled. These rooms contain rows of beds, divided by tables (which are generally nests of insects), and in the middle stands a larger table common to all students. One of the most ignorant of priests, called the prefect, is appointed the guardian of each *camerate*. This prefect is detested by the seminarists because his functions are limited to retailing to the Rector all the delinquencies that go on in his department, so that they naturally look upon him as their spy. Indeed *espionage* is a duty enjoined upon all the domestics, and taught by insinuations to the youths, which makes them very cautious with regard to one another. Thus instead of expanding in an atmosphere of family love, these young hearts learn to shut themselves up; suspicion and distrust take possession of them, and all gentler affections instead of being cultivated are positively stifled. After such an education, what wonder if the priest be harsh, suspicious, and always ready to think evil of others?

The other great defect of the moral education of these seminaries is, as I have said, that of habituating the youths to falsehood. It is indeed a notorious evil in Italy, that the very first thing little children learn are lies. They are accustomed to them from their cradle. The mother, rather than make the infant cry, cheats it with all manner of false pretences, and consequently, as soon as it begins to speak, it tells lies also. But when boys enter the seminary, they find falsehood reduced to a system; the older scholars teach the new comers how to lie cleverly, and he who lies most is looked upon as evincing the highest talent. Falsehood, according to canonical decree, is divisible into eight classes, three of which constitute mortal sin, while the other five are venial; but, according to theologians, falsehood is only of three sorts, namely, *playful lies*, that is to say, telling untruths for the mere fun or pleasure of the thing without expecting to derive any advantage therefrom either for oneself or for others; *officious lies*, which consist in lying to excuse oneself without injuring any one else, at all events, *directly*—lying simply with the view of procuring some benefit to oneself or to others; and *malicious lies*, which lead to wrong being unjustly done to our neighbour. The two first classes of falsehood are only venial sins, the last merely amount to mortal sin, if the injury it cause to others be of a serious nature. Now venial sin in the Romish Church is so slight a matter, so insignificant, that it is not even necessary to confess it in order to have it cancelled. Venial sin, says St. Thomas Aquinas, is to be cancelled in three ways without the obligation of confessing it. First, by receiving any of the sacraments, which, producing sanctification, *ex opere operato*, cancels venial sin; secondly, by beating upon one's breast (*percussio pectoris*) while reciting the Lord's Prayer; thirdly, by receiving the blessing of a bishop or a priest, who, by the way, bestows it on all at the close of the mass; sprinkling oneself with holy water, ob-

taining an indulgence, &c. The priests are careful to teach this doctrine to the children in their catechism. What marvel, then, that the young seminarian should have recourse to falsehood to escape from punishment?

The education, then, that is bestowed in these seminaries tends to destroy the little good that God has allowed to linger in the heart of fallen man; that is to say, family affections and a tendency towards truth.

But do not let us permit ourselves more declamation. Let us only point out how, after such a moral education as this, the priests must necessarily be enemies of the Gospel. The religion of the Gospel enjoins family life, and it is there that the Evangelical labourers are to be educated for their duties. Bishops, elders, deacons, are to be good heads of houses; deaconesses are to be good mothers; and he who has not shown himself capable of ruling his household well, is to be excluded from the ministry. But in the seminaries not only is family life unpractised, but despised, and looked upon as a worldly thing; hence nothing can be more natural than the aversion felt by priests to Protestant pastors, who are husbands and fathers according to Gospel authority. This aversion is the inevitable fruit of their education. Again, priests are educated to think very lightly of falsehood and dissimulation; hence they can never persuade themselves that Evangelical ministers are sincere and truthful, they therefore invariably place the worst interpretation upon their words, and have no scruple in maligning their actions.

Having taken a rapid survey of the moral education that clerical students receive in Catholic seminaries, it seems but reasonable that I should say a few words respecting their scientific education; not however treating of its intrinsic merits, except as it has for its end and aim the instilling into the youthful priests hatred towards Protestantism, and rendering them, at whatever cost, ardent defenders of Roman Catholicism, and necessarily ignorant of true Christianity.

Here too I shall avoid taking my illustrations from provincial seminaries. Judging of those from the salaries of their professors, we can pretty correctly infer their character. In the provinces formerly belonging to the Pontifical States, professors of philosophy and theology in these seminaries only received from eight to twelve pounds a-year. It may therefore be imagined what sort of men they must have been! I shall confine myself to the Pontifical seminary at Rome, the model of all the rest, in which the professors are paid twenty-nine pounds. Here is the account of the teaching they bestow.

The first two years at least of the young student's curriculum are spent in the study of the Latin grammar, the next three are devoted to Latin classics, and in the last of these three years a little Greek is added,—enough to get through some

chapters in the Acts of the Apostles. This year over, nothing more is said of Greek, and in fact it goes for nothing in the study of Romish theology. The study of classics over, the next step is philosophy, which occupies two years in the Pontifical and other seminaries of the first class; in inferior ones, one year only. It embraces, first of all, logic; but it must not be supposed that this logic aims at teaching these youths to form correct judgments or to draw just conclusions from sound premises. Logic in these seminaries consists in framing syllogisms, according to the rules of medieval scholasticism. Next comes metaphysics, which embraces ontology, cosmology, psychology and natural theology. Metaphysics, ought, indeed, to afford scope for the fullest development of the intellectual faculties, but metaphysics, as taught in the seminary, tend, on the contrary, to stifle these faculties with a thousand most intricate and, indeed, unthinkable questions, so that, amongst priests, whatever is wholly inconceivable, is proverbially spoken of as metaphysical! And further, the better to perplex the mind, these two years nominally devoted to philosophy, are filled with so many and various studies, that any philosophical progress is absolutely impossible. Physics, chemistry, mathematics, algebra, geometry, trigonometry, mechanics, astronomy and moral philosophy, with the principles of jurisprudence, and finally Hebrew, are all crowded into these two years! What sort of philosophers, then, can be expected from the Roman seminary? These facts are sufficient to show that philosophical studies thus pursued are worse than a chimera; they are a fraud calculated to stupefy the intellect and to unfit the priest for the free exercise of reason, for any reasoning, in short, other than that of a party.

But it may be asked, why introduce the study of the Hebrew language into this course? Truly, I never could understand the reason while I was a student, but I think I do now. Protestants reproach the Catholic clergy with their ignorance of Hebrew, and consequent incapacity to study the Scriptures in the originals; hence the Pope, being determined to have some show of truth in denouncing the Protestants as calumniators, and at the same time to preserve a general ignorance of Hebrew, has instituted in his own seminary a Hebrew Chair, subject to the following conditions:—1. That this study is not to be obligatory. 2. That if pursued, it should only be so for one scholastic year, and only for one hour in the week. 3. That it should be entered upon at a time when the minds of the youths are excessively occupied in such unrelated branches of learning as metaphysics, mathematics, and natural science. Under these circumstances, let a pupil even heartily desire to acquire the Hebrew language, he will find it a thing impossible.

We pass to the study of theology. This extends over four years, and includes the following branches: 1. The theological topics. 2. The Holy Scriptures. 3. Dogmatic theology. 4. Moral theology. 5.

Ecclesiastical history. 6. Ecclesiastical antiquities and the Liturgy.

In the Church of Rome these theological topics are the foundation of the science of theology, the fountains from whence are drawn all its arguments. Their study lasts a year and is directed by a special professor. There are ten of them. The first is the Bible, that is to say, the Vulgate interpreted according to the will of the Pope. Under this head comes the divinity and canonicity of the books of the Bible, and especially of the Apocrypha, the supreme authority of the Vulgate, the impropriety of allowing the free perusal of the Bible to the laity, its obscurity and the various senses in which it may be understood, whence the necessity to submit it to the interpretation of the Church, that is to say, the Pope. The second theological topic is tradition. It is demonstrated, or rather pretended to be demonstrated, to be the Word of God as much as the Bible, and to have equal authority; and it is to be found in the writings of the fathers, the decrees of councils, and the bulls of popes. But as it is difficult for individuals to find a doctrine in tradition, it is necessary to wait for the Pope to decide whether such or such a doctrine is traditional or not. The third theological topic is the Church, that is to say, the decisions of general councils; the fourth is the Pope, who asserts himself as infallible, whence his bulls and dogmatic decrees have as much weight as the Bible; the fifth is the authority of provincial councils; the sixth that of the fathers taken separately; the seventh the authority of theologians; the eighth natural reason; the ninth the authority of philosophers; the tenth, history. It is plain that this study is not only calculated to give a false idea of religion as being no longer based on the infallible authority of God, but to oppose Protestantism, which rests exclusively upon that authority.

The study of Holy Scripture does not consist in exegesis, or in giving the rules of a sound interpretation. Exegesis is impossible without a knowledge of the original, and interpretation is, to say the least, useless in a Church where there is but one—the Pope—who has liberty to interpret.

The whole study of the Bible, which lasts four years, is directed to curious and comparatively non-important questions; as, for example, where exactly was the site of the terrestrial Paradise; what kind of fruit it was that Adam ate; with what weapon Cain killed Abel; how the dial of King Hezekiah was constructed, &c., &c. And what are the effects of this study? Frivolous-minded youths accustom themselves to searching out in the Bible nothing but curious and trivial questions, instead of seeking there for Christ, and earnest spirits having never found anything higher in the Scriptures, grow disgusted with their study, and when they become priests their Bibles are never looked at. The study of dogmatic theology is divided into several treatises,—on the nature of God and his works, on the creation, on angels, on original sin,

on the incarnation, on the worship of saints, on grace, and on the sacraments. This branch is entitled dogmatic, but in reality it is controversial theology; for, from beginning to end, it pretends to confute Protestants, in language of the grossest abuse, treating them as lost and immoral men, and not only exaggerating their doctrines but perverting them unscrupulously. Falsehood is looked upon as quite justifiable in this case, because it tends to the advantage of Rome. Dogmatic theology has for its primary purpose to excite contempt and hate of Protestants. As for the study, so called, of moral theology, it is the very school of most audacious immorality. The most revolting libertinage is here reduced to a system, and there is no vice, however horrible, that is not coolly discussed in the schools, more especially in the course of moral casuistry, carried on in the church connected with the seminary, from which laymen are excluded. Any one who wishes to know what is taught in this school has only to read the moral theology of St. Alfonso di Liguori.

Ecclesiastical history is of course taught entirely from the Romish point of view, and facts are travestied at will. The Reformation of the sixteenth century is stigmatised as the work of Satan, and the Reformers as the most immoral and degraded of men. Christian antiquities are treated in the same spirit. Documents are quoted as authentic which are known to be apocryphal; but this is done in support of the theory that the Roman Church has never changed—that in the very earliest times she was precisely the same as now. The study of the liturgy teaches the pretended mysteries of the mass and familiarises with the ceremonies of the papal chapel.

Such is the study of theology in the Pontifical Seminary at Rome, the model of all others. Would it not be indeed a miracle if priests thus brought up were truly and conscientiously to seek for truth in the Bible, and did not prove bitter enemies of Gospel religion? The anti-evangelical poison is instilled so skilfully into their hearts and minds that they find themselves, like Saul of Tarsus, fighting against Christ, and believing at the same time that they are upholding the one true faith.

And now for a word only on the religious education, which consists entirely in the obligations to weekly confession. On Sundays there is high mass sung, and in the choruses all seminarists take part. Every morning, on rising, the whole number of the students in each *camerata* recite a few Latin petitions aloud, and then adjourn to hear mass. After dinner, school being over, they take a walk for two hours, and in its course pay a visit of five minutes to some church. On their return, they go to their own church, and there address five Pater Nosters to the Host. In the evening they again repeat a few prayers, as they did in the morning. Such youths as may feel some higher religious wants are assisted by their confessors granting

them permission to read books which only fill their minds with fabulous stories about the saints and superstitious practices. Thus, in the general, all receive a most superficial religious teaching, and those who wish to advance in piety, a false direction.

But it may be asked, how comes it to pass that learned and pious men do come out of such seminaries as these? I reply, that they do not come out of them, but become pious or learned as the result of after-study. Cardinal Wiseman, for instance, was brought up in the Roman seminary; but

it was not there that he became what he now is. Nothing remains to him of his school culture but a blind hate of Protestantism, which is indeed so rooted in all the students, that without a miracle it cannot possibly be removed.

We repeat it, the evident result of the education of the clergy, both secular and regular, can only be to generate this indelible prejudice, and thus it is that for the most part they are in perfect good faith the avowed enemies of the Gospel religion, and wage against it acrimonious and unscrupulous warfare.

MISSION VOYAGING IN THE "JOHN WILLIAMS."

BY THE REV. P. GOOLD BIRD.

THE "John Williams" arrived at Apia, Upolu, on the 19th December last. She brought heart-rending news from some of the islands of the dark west. Five Rarotongan teachers and their wives were located there in September, 1861, one on Fate, or Vate, two on Api, and two on Espiritu Santo, three of the largest islands in the New Hebrides. When the "John Williams" visited those islands in October last, four lonely widows alone remained to welcome her, and tell the sad tale. One woman alone had survived her companions on Santo. Within the brief space of a few weeks after their arrival, one after another was cut down by fever and ague, till six out of the ten were dead. Imagine what must have been the condition of that solitary widow on Santo for so many months amongst those cruel savages, with no society, but that of the graves of her husband and brother and sister. So unkind and avaricious were the heathen, that she had to part with everything, except the last stitch of clothing, for food to keep body and soul together. She was reduced to the greatest extremities. They took her little all from her, and even frequently importuned her to give them her last only covering. But rather would she die of hunger than part with it. In this most pitiable state she was found by Captain Williams, who, of course, at once brought her off. The same sad scene awaited him at Api. Only in this case the two wives survived, and were companions to each other in trial. And in this respect the widow on Fate was also more happily situated than her poor sister on Santo, as there still remained other three teachers on Fate. This is a sad blow to us in our evangelising efforts.

The prosecution of our pioneering efforts in those magnificent islands is attended with peculiar and almost insuperable difficulties. Like Sierra Leone, they may justly be called the "white man's grave." And not only white men find premature graves there as this sad narrative shows. The climate seems equally fatal to our Eastern Polynesians, Samoans, Rarotongans, and Tahitians. This sad news has led to the suspension of our efforts for the present in

that direction. We rejoice to learn that a new vessel is being built at Nova Scotia for the New Hebrides Mission. Thus the great, long-felt want of the Mission will be supplied. The "John Williams" only can visit those brave, single-hearted pioneers of the Cross, once a year, as in the painful case narrated above. All honour to the native Christians who volunteer to brave disease, pestilence, privation, and suffering, that they may "prepare the way of the Lord," jeopardising their lives unto the death in the high places of the field. But I have had grave doubts as to the justifiableness of locating teachers under such circumstances. It is absolutely necessary that they be visited oftener than at present. What mouths of suffering those devoted "helpmeets" (whose husbands fell at the very outset), would have been spared had the "John Williams" even called on her way to Sydney, in June last. We have need of three "John Williams'" instead of one, if our pioneering operations are to be carried on. Indeed, the fact is, that we are fettered and hindered in these operations just because this vessel cannot overtake more work than she has on hand. If the fields we already occupy are to be kept—not to speak of the extension of our pioneering operations—the "John Williams" or a new missionary vessel is indispensable. God has been speaking unto us in a very remarkable manner, that we "go forward." The finger of Divine Providence has, we consider, been pointing us to Ellice's and the Tokelan or Union Groups,—islands at our very doors, we may say, which have been overlooked, until we have received intimation, by the following remarkable occurrences, that it is God's will that those lost, neglected little ones should now be gathered in. The Samoan Mission has obeyed the voice and followed the leadings of Providence.

A few months ago a canoe with a few men arrived here from Nukunirairai, one of the islands of Ellice's Group. One of them, Elikana, is a deacon of the Church at Manihiki. It is one of the Penrhynn Isles, a group of low, barren lagoon islands, about 600 miles north of Rarotonga. It seems that he and his

companions had been drifted in a canoe from their own land (Manihiki) to Nukurairai, a distance estimated at 1600 miles. The people received them kindly. Elikana had his Rarotongan Bible with him, which the natives saw him perusing frequently. Their curiosity was excited; an intense desire for knowledge was awakened. At their most urgent request he had to distribute the leaves of his Bible amongst them, commence and explain its truths, and teach them to read its sacred contents.

They entreated him not to think of leaving them to return to his native land, and to be their teacher. To this he consented, but said he must first go to Samoa and fetch books, and tell the missionaries of their wish to receive the Gospel. On this noble but hazardous errand they again set out in their frail bark, and, through the good hand of God upon them, reached Upolu in safety. During Elikana's brief sojourn at Nukurairai all the people renounced heathenism. Elikana at present remains in Malua Institution, his companions having gone home to Manihiki in the "John Williams." Captain Williams is instructed to bring the wife and family of Elikana to Samoa on his return from the East in July next. A married teacher has been appointed to accompany Elikana on his return to Nukurairai. They will be sent by the first opportunity which presents itself of a trading vessel going thither.

In October, 1861, a canoe arrived from Atafu (Duke of York's Island), Tokelau group, upwards of 300 miles distant from Samoa, with a party who had come on a message from the king. They brought an urgent request from the king and people for a teacher. We gladly acceded to the request. A special meeting of the Mission was held on the 21st October, 1861, and two married teachers were appointed. The "John Williams" shortly after arrived from the East, and went at once to Tokelan, taking the messengers and teachers. Fakaöfo (or Bowditch Island) would not then accept a teacher. Both teachers were located on Atafu on the 19th November, 1861, with instructions that one of them was to endeavour to effect an entrance, on some future day, into Fakaöfo, which is seventy-five miles from Atafu.

Agreeably to those instructions, Mafalā, one of the teachers, set out in December last on a visit to Fakaöfo. But it will enhance the interest of the narrative if I let Mafalā speak for himself. I will give you a free translation of the letter.

"At sea, on board the "John Williams,"

"Off Olosega, or Quiros Island,

"Monday, 19th January, 1863.

"CHRISTIANS,

"My love to you. I, Mafalā, gladly accede to the request of Missi Pelcti (Mr. Bird), and write you the story of our voyage to Samoa. The desire grew up in my heart to plant the Gospel in the heathen island of Fakaöfo. I consulted with Maka, my fellow-labourer in Atafu, about the propriety of visiting Fakaöfo. I volunteered to undertake

the voyage, to which Maka replied, saying, 'Your proposal is good.' The object of my voyage was to request the king and chiefs to receive a teacher, and in the event of their consenting, I meant to settle amongst them there and then.

"On the 3rd of December we made our preparations for the voyage, and set out next morning. We had two double canoes. I had a crew of twenty-two Atafu men, amongst whom were the king and the principal men of the land. An American, who has been some time on Atafu, also went with us. We reached Nukunono on the 6th. We were surprised to learn that the people of this island had embraced the *lotu* pope,—Romanism.

"We set sail from Nukunono on the 11th, and reached Fakaöfo on the evening of the same day. Next day (12th) I went to Olikā, the king. I told him the object of our visit, and asked, 'What is your opinion about the *lotu* religion?' He replied, 'I worship the soil which yields me food.' I said to him, 'I pity you. Grievous will be your curse, because the desire of your people to embrace the *lotu* of Jehovah is very great; but you won't embrace the religion yourself, nor allow them to do so.' He replied, 'Wait a little, and we will all be Christians.'

"When I told the people what Olikā had said, their joy knew no bounds.

"But soon events occurred which turned our joy into grief, and showed that the king had deceived me. He issued a proclamation, that whosoever became Christians would get no food. This greatly terrified the people, who desired to join us. In Fakaöfo the king has in his own hands the distribution of all the food of the land.

"On the 19th another circumstance occurred, which terrified us. Two lads of our crew, being very hungry, went a-fishing. They caught some *faisua*, clam-fish, and *fagota*, shell-fish, and ate them. The *faisua* is sacred to Tnitokelau, the great god of the group. A great variety of fish is sacred to the idol. The people rigidly abstain from eating all such fish. The king's wrath was kindled against us when he heard of the two lads having eaten the *faisua*. A meeting of parliament was convoked that afternoon. A messenger from the king summoned all my crew to appear before him. They went. I remained in the house where I was lodged, close by the place where the parliament was convened. Presently I heard a commotion, and a shout that my crew were being beaten. I rushed out, and there they were, lying on the ground, and the Fakaöfo people beating them with their fists. I shouted out, and asked, 'Why, what's ado? What do you mean by beating my people so?' Olikā called out to me, 'Come here, teacher. The men of our land have been greatly pained in their hearts since they knew that the food made sacred to our god, the *faisua*, had been eaten by two of your crew, but great is our love to you, the teacher.' I said, 'I was not aware of their having done so, and my

opinion was, that it was wrong of them to pain you by doing this thing. But this is my message to you: *We cannot unite with you, and pay homage to aitus (demons), and such-like useless things.* 'Then,' said some of the people, 'don't be angry, teacher.' I said, 'I am not angry. But if you won't receive into your hearts the Gospel, I cannot make you willing. One alone is able to do that—the Holy Spirit. He can turn the hearts of all men to seek after His word. If it be your will,' I said, 'that we should depart at once to our own land, we will get our preparations made to-morrow, Saturday (20th), and set out for Nukunono on Monday.'

"At this gathering it was also proclaimed, that all who worshipped as Christians must leave Fakaöfo; that all who desired to do so were at liberty to go off to Atafu with us; but that all who remained on Fakaöfo must worship Tuitokelau.

"The result was, that on the 22nd, eighteen men, fifteen women, and their twenty-three children, left their native land in six double canoes, to go with us to Atafu, that they might there enjoy the privilege of worshipping Jehovah, and be instructed in His word. Vaopuka, the king's own brother, was one of the exiles.

"We reached Nukunono in safety on the evening of the same day. We were wind-bound here for a day or two.

"On the 25th we set sail for Atafu, after sundown. We sailed on, without sighting land, till sunset the following evening. Then one of my crew said, 'We must have gone astray; we can't sight our land!' Then all the people commenced to cry bitterly, saying, 'Alas for us! We shall be dead in the sea! We shall never reach our land again! Our food will soon be done!' The sun rose on the 27th, but still no land was in sight. We held a consultation. It was agreed to turn back to Nukunono, and on some other day set out again to seek our own land. We then turned back.

"However, we failed to sight Nukunono as we expected, before sundown. The painful conviction was then forced home upon us, that we were 'poor castaways' on the mighty deep. We collected all the canoes, and held a consultation as to what was to be done. The people cried most pitifully, exclaiming, 'What shall we do? We shall soon be all dead!' Thcu I said to my crew, 'Since we cannot reach our own land, let us make for some other land, wherever it may please God to direct us; but these poor heathens will wail and cry terribly.' To this my Atafu people all agreed; but the poor Fakaöfo people said, 'We shall not be able to live;—we have no water.'

"When the consultation was over, we again hoisted our sails, and went with the wind all night. Next morning (28th), at day-break, to our great consternation, one of the Fakaöfo canoes was missing. It contained four men, three women, and eight children. We gazed around the horizon, but nothing could be seen. We continued our journey.

Fori, the King of Atafu, said to me to-day, 'Alas for us! we are all dead men.' I replied, 'We are in the hands of God. If He permits that that shall happen to us—we shall die. Even that is good, if God wills it so. Let us fall into the hands of God.' Fori again said, 'I fear if we are lost, the heathen will rejoice, and say their *aitus* (gods) destroyed us. They will say their gods have triumphed over us and our teacher. Where was Jehovah, to protect them? It was all lies about Jehovah. Tuitokelau is the great and true god.' I replied to the king, 'Don't be weak-hearted, but put your trust in God, for He is able to do all things, and can preserve us on the wide ocean.'

"The remaining seven canoes continued voyaging together till the 31st of December. We held another consultation about our course. A dispute arose between the American and me. He said we should steer an *eastward* instead of a *westward* course. As we could not agree we separated. He went off with one of the Atafu canoes under his pilot-ship, to the eastward. In the canoes, besides the foreigner, there were five Atafians and one Fakaöfo woman; in the six canoes which stuck by me, were thirty-three men, eleven women, and fifteen children. We kept on our course. After *nine* days' voyaging (from the date of our leaving Nukunono) in our frail canoes—during which time our hearts alternated between hope and despair—we sighted Upolu on the afternoon of the 2nd of January. Unspeakable was our joy when we sighted land. We reached Apia next morning.

"J. MAFALÄ."

No sooner had Mafalä related the tale of their adventure, than the hearts and homes of the Vaemanga people were thrown wide open to the poor castaways, and the proverbial hospitality of the Samoans was fully demonstrated, to our intense satisfaction. They not only fed them well, but took up with great spirit a suggestion thrown out by Mr. Williams, her Britannic Majesty's Consul, and on the 5th, made a most handsome present of native and foreign property. It consisted of native cloth, mats, combs, knives, scissors, &c. There was a great pile of it. Its English value is estimated by the Consul at upwards of 100*l.* sterling; but twice that sum would not buy the goods in Samoa. It was a striking coincidence that the "John Williams" was fixed to sail that day (the 5th) with a new teacher and his wife, and a deputation to Tokelau to urge the King of Fakaöfo to receive a teacher.

A special meeting of our Mission was held at Apia that morning, to consider the case of the Tokelau castaways. It was unanimously resolved that they be taken *home* at once in the "John Williams."

I shall now try to give you a succinct account of my voyage and visit in the "John Williams" to Tokelau. But before proceeding to do so, gratitude to our Heavenly Father prompts me to record my most

signal and providential deliverance from a watery grave.

The immense island of Savaii, upwards of 120 miles in circumference, is divided between another missionary and myself. You can easily calculate the extent of my station. I have the larger half, which originally formed three stations with a missionary in each. Of course it is impossible for me, or any one man, adequately to superintend such a station. But what is to be done? The two other stations are vacant, and there seems very little hope of another missionary being appointed. I must first do my utmost. I am not ubiquitous, unfortunately, as one would need to be here. The drudgery and danger which the care of those two vacant stations involves, are dreadful. The one station is separated from the other by a stretch of iron coast at least fifteen miles in extent. It is dangerous going this journey in an open boat by sea. This is a fact I have learnt in two severe lessons by experience. Then on the other hand if I go this journey overland, I must go on foot, as it is an impossibility to ride a horse on such a road. It baffles all description. But even suppose I manage to go by boat along this stretch of iron coast, there still remains a journey of from twenty-five to thirty miles inland on foot. I merely state these facts to give the Churches of Britain a true idea of missionary work on Savaii.

On the evening of the 23rd of February, whilst I was going along this coast on my visitation to the farthest of the two vacant stations under my care, my boat was upset amongst a chain of sunken rocks,—about a stone's-throw off the iron coast. I had lain down and fallen fast asleep, and was conscious of nothing more until I found myself drowning in the sea. This catastrophe took place about half-past ten o'clock. The moon had set. It was very dark. I managed to swim to the boat, which was floating bottom upwards. There were eleven of a crew in the boat. We all held with a death-grasp to the keel. We found ourselves in most critical circumstances, but we had one hope of safety left for time, and some of us had also the sure hope for eternity. We knew well the coast was infested with sharks, and this was no small source of fear. But we also dreaded that the boat would either be dashed to pieces on the sunken rocks, or eventually on the iron bulwarks of the island. The breakers were making us their sport, the waves dashing over us two, three, and four, after one another; then a momentary lull would ensue, when we several times found ourselves left on the top of a rock, standing out of the water to the knees. Then a fresh succession of breakers would hurl us down, relax our hold of the keel of the boat, and scatter us to and fro and drive the boat with fury against another sunken rock. We maintained a terrible struggle for dear life for about an hour, when we were rescued by the other boat. I was in a very exhausted state when laid in the other boat, and could not have stood out much

longer. Strange to say, just about twenty-four hours before the catastrophe, one of my native teachers suggested to me to take this other boat as a safe-conduct. He said, "Sir, a thought has just occurred to me; you had a very narrow escape of being drowned in June last year, I think you ought to have an additional boat and crew to accompany you, in case of an accident." The people of his land carried out the teacher's suggestion, and set out with us that morning. I had never taken a second boat on any previous visit. This suggestion saved twelve lives. But why go by night? This is necessary too! The sun here is the great parent of disease. The crew can't paddle under a broiling sun! Before I lay down to sleep I gave strict orders that the two boats were to keep close together and on no account to separate. But it would seem my new boat is very swift, and the crew took advantage of the breeze, set the sails, and let her go. Hence the other boat was so long in reaching us. It had no sail. My new boat was sent me by the Juvenile Missionary Society of the Rev. W. Slatyer's church, Redfern, Sydney. All the goods in the boat were lost, including all my clothing save what was on my back. I was left bare-headed and bare-footed. I felt at first very ill from the effects of this accident, but am thankful to say I am nearly recovered. The boat is very much shattered; her repair and the goods I have lost will cost me 12% at least; but this is very insignificant compared with what it might have been. My heart's desire is that my life, which has again and again been given me back from a watery grave, may be afresh dedicated to my Master's service, and redound more than ever to the advancement of His glory, in the salvation of precious souls.

The "John Williams" sailed from Apia, for Tokelau or the Union Group, on the 8th January. We had the fifty-eight Tokelau castaways (thirty-two men, eleven women and their fifteen children), Mafala, their teacher, and a new teacher and his wife from Malua, named Sakaio. The Rev. W. W. Gill (of Mangaia) and I went as a deputation to take home the castaways, intercede for them with their rulers, and endeavour, by the help of God, to locate a teacher on each of the three inhabited islets in the group. The captain wished, however, to go first to Maututu on the north side of Savaii, to land Mr. Pratt's supplies, as it was not much out of his way. We had also a merchant and his boat from Apia, going to Maututu. We were close into Maututu when the sun went down next evening (9th). An hour's more light, and we would have been anchored in the roadstead at Maututu. But all was ordered well. During that night a fearful hurricane overtook us. The captain was glad to escape out to sea, where he had room enough to weather the gale. Frequently during the tempest, the captain expressed his gratitude that this gale had not caught the ship lying at anchor in Maututu. Had we got in on Friday night (9th) nothing could have saved the

"John Williams." Nothing is more certain than that it would have been driven ashore, and now have been lying side by side with the Staghound,—a useless wreck.

On the 13th the storm began to abate. Our position was taken for the first time, and to our great surprise, we found ourselves a few miles to the north of Zutuila, upwards of 100 miles from Matautu. During this terrific gale the scene in the midships was pitiable in the extreme. There the Tokelauans were huddled together in a place too small for the fourth of their number. All were sick and ill. In the height of the storm, dysentery broke out amongst them. On the 10th, when prostrated myself with that dreadful disease, Mafala came and told me a child was dying from dysentery. I rose and went into the midships and administered a remedy I had found in my practice to be most efficacious. On inquiry I found other three children were ill. Two of them I found had been ill before they came on board. On the passage to Samoa they had been seized with it. Four times a day I went my dispensing and visiting round amongst the filth, stench, and disease, doing all I could to alleviate their sufferings, which were most distressing to witness.

Another most loathsome skin-disease was imported on board by the Tokelauans. It is a species of leprosy. It covers the body like ring-worm. It is very contagious. The skin peels off in great scales. This most malignant disease was imported into Tokelau by a native from Ellice's Group, some four years ago. The disease is named Pita, after the man who brought it. You may suppose what our feelings were on discovering we had two such diseases in our midships.

12th.—My first little patient died—a boy about three years old, the son of Vaopuka, brother of the King of Fakaöfo. It was dreadful to hear the doleful "*auē, auē*" (lament) of the poor heathens. After a short service I committed the corpse to the raging ocean at 10.15 A.M.

13th.—The tempest abated, and the sea fell considerably, but the dysentery continued spreading rapidly. Just about sundown we were again off Apia, from which we set out a week ago, and again made for Matautu. The average passage from Apia is twelve hours. Our second passage to Matautu is exactly described in a verse of Coleridge's "Ancient Mariner":—

"Day after day, day after day,
We stuck, nor breath, nor motion;
As idle as a painted ship
Upon a painted ocean."

17th.—"Matautu, at last," I said to myself, as I stepped on deck this morning. We were close in, and there was presented to my gaze a scene of the greatest magnificence. There could not have been a finer morning for viewing the mountains of this truly superb island. It is of triangular shape. In appearance it differs from the other islands in the group. Its shore is low, and the ascent thence to the centre is

gradual, except where a few extinct craters are seen. Its surface thus diversified is covered with verdure of many hues, and wears a most lovely aspect. The outline of the lofty range which forms the backbone of the island was most distinctly traced in the blue dome of this terrestrial temple, piercing into the unclouded height. The various peaks stood out in bold relief, as so many turrets and pinnacles of the great temple of Nature. One peak in the centre of the island towers to the height of 4000 feet above the level of the sea, and can be seen fifty or sixty miles out at sea. It is almost continually lost in the clouds. But this morning it stood forth in all its naked grandeur and sublimity. Not a cloud even as big as a man's hand could be seen resting on the mountain sides or hovering on their summits. What an air of nobility there is in a lofty mountain that loses itself in the blue profound and casts its shadow into 'the dim distance! I never saw Savaii to such advantage before. Her mountains richly clad to their summits with eternal forests, her sloping sides and undulating plains, waving with their emerald dress of evergreen, all glistening with the dew-drops of night and radiant with the smiling beams of the opening morn, presented a scene of unrivalled magnificence.

After prayers we went ashore. We found unmistakable traces of the hurricane—the ground spread with seared leaves; the trees bare and blighted, and their unripe fruit scattered on the ground. We found that friends had entertained serious fears for our safety. The people had been saying it was the good fortune of the *vaa-lotu* (religion-ship) that she was not at anchor in Matautu when the gale came on. In that gale the Anita of Hamburg (Messrs. Godfrey and Son) foundered and went down. The new American consul for Samoa was on board. It is supposed all have perished. She was returning to Samoa from Fiji. We re-embarked about 3 P.M., and set sail for Fakaöfo, or Bowditch Island. On coming on board we learnt that the ship was nearly lost twice over during our absence ashore. When we left her in the morning she was a good distance out at sea. There was a heavy surge rolling inshore. It seems a dead calm ensued. The current gradually drew the helpless vessel towards the reef till she was not more than a stone's-throw from it. "It was nearly a gone case," one of the crew said to me. "But for a sudden land-breeze which sprung up she would have been wrecked on the reef." This breeze carried the ship along some six or eight miles past Matautu. Here a second dead calm set in. She was now a good way off the coast. But the treacherous current again got hold of the ship. This time the danger was much more imminent—becalmed off an iron coast. No hope, then, for ship or crew or passengers in the event of foundering on it. The second mate, captain, and the bulk of the crew were ashore looking after the landing of the goods. Only the chief officer and

some half-dozen of the ship's company and all the Tokelauans were left on board. Nearer and nearer, like a whirlpool, the current was bringing the vessel. As soon as the danger was discovered, the ship's boat was lowered, and all available hands—steward and assistant—were called out. For three hours they pulled with all their might endeavouring to resist the current and tow the ship out to sea. It was in vain. The current was sweeping her slowly but irresistibly on to destruction. When all seemed gone, and the last spark of hope was flickering in their hearts—when the chief officer was actually preparing for his own safety—when within three ships'-lengths of the iron bulwarks of Savaii, a sudden breeze from the land filled her sails and rescued her from the critical position. Most gratefully do the crew acknowledge that the "John Williams" was saved by "Him who hath gathered the winds in His fists." Surely those signal deliverances show that a "special Providence" watches over our ship in answer to prayer. The South Sea Islanders think so, and call her "the ship that's wafted on the wings of prayer."

We had a very tedious passage to Fakaōfo. Light, baffling, or contrary winds prevailed, and oftener no wind at all. Fakaōfo is only about 250 miles from Savaii, but we did not reach it till the 23rd—six days' passage. The epidemic had now assumed alarming dimensions. Nearly all the Tokelauans and several of the ship's company had caught the contagion, and were laid low with the dysentery. We were in deeply trying circumstances. Three deaths occurred. On the 22nd we had two deaths and two funerals. At 4 A.M. I was aroused from my slumbers by hearing the sad *auē* in the midships. I knew well what it meant. Another of my little patients gone. He was about six years of age. I held a burial-service on deck, and committed the corpse to the vast sepulchre of ocean. At noon the other child died on his mother's knee, as she sat nursing him on deck. He was about two years old. The poor disconsolate mother could hardly be persuaded to yield up her little treasure to be consigned to the watery grave. She kept hugging and nestling the little corpse in frenzy to her desolate bosom. A second burial-service was held after tea, and I interred the body in its capacious tomb.

Next morning, at 2.45 o'clock, my slumbers were again disturbed by the sad *auē, auē*, in the midships. I well knew its cause. Yesterday a poor Fakaōfoan lay at the point of death the whole day. He had expired. Otioka was a man about forty-five years of age. His case was a very sad one. He was reduced to a skeleton. The three children were also fearfully emaciated. He has left a wife and children. Yesterday I had my last conversation with him. He was perfectly sensible. "Pray to God for me," he said several times. This was all I could get out of him. I prayed with him and for him. Mafalā also did his utmost to point this poor heathen to the Saviour.

At 9 A.M. I conducted the burial-service, and committed the remains to its deep-sea grave till the day when "the sea shall give up the dead which are in it."

The Samoan and Tokelau dialects are so much alike that I could hold intercourse with them, and we understood each other pretty well. Those poor Fakaōfoans heard for the first time from my lips, and at the brink of the grave, the glorious Gospel of the blessed God, by which life and immortality are brought to light. In the school of sorrow and trial they heard the message of eternal life. On each of those four solemn occasions, as well as twice each Sabbath, I spoke to them the words of eternal life. I sought earnestly to improve those solemn opportunities of enlightening their dark minds in those cardinal truths of the Gospel. Their own heathen ideas of a future state which they entertain would help and prepare them to appreciate the Gospel of life and immortality. It is a proverbial saying amongst them, "Take care of the soul, it lives for ever. Never mind the body, it dies and rots in the grave." Their belief is, that the souls of departed kings, chiefs, and priests reside in the moon. That the firmament is the future world, and the stars are so many disembodied spirits. They believe that they have the privilege, in the present life, of selecting their future residence in the skies. Hence a man, when on his deathbed, will comfort his sorrowing friends by saying, "I am going to be a star. Look for me in such and such a part of the heavens." They have also a belief in a future state of punishment as well as one of reward. They believe there are demons who make people their prey. When a person is caught by them, he becomes their perpetual slave. He is doomed to be dragged up and down the universe for ever by them. The people live in great and constant dread of those demons. A man would sooner consent to be shot than run the risk of losing *heaven* and his soul by venturing near places haunted by them.

Who can doubt but that those faint glimmerings of truth will prepare the Fakaōfoans for the reception of the Gospel? Who can tell but this belief in a future immortality is a fragment of truth which has floated down the stream of tradition from the beginning? Perhaps it is the aspiration of their own immortal though benighted souls—the innate craving for immortality! Or may it not be a ray from "the orb of truth," the Bible, which has pierced its way down through a long night of ages to the present hour?—the only one possessed by the poor Tokelauans to relieve the gloom of the valley of the shadow of death.

On the 20th, at sunset, we were abreast of Olosenga, or Quiros Island. It is the first of the Tokelau Group, about 100 miles distant from Fakaōfo. No natives live upon it. It is occupied by an American and his half-caste family, who are engaged in making cocoa-nut oil. It belongs to the class called "high coral islands." It is elevated

from 15 to 25 feet above the level of the sea. It is nearly round in shape, and measures four and-a-half miles round. It is situated in $11^{\circ} 5'$ south latitude, $170^{\circ} 55'$ west longitude. A most striking peculiarity is its fresh-water lagoon. It is a gem of an island, richly covered with cocoa-nuts.

On the 21st, I examined the sixteen Atafu men of Mafalā's crew in reading. Twelve out of the sixteen read me a paragraph each of John's Gospel in Samoan. The other four men were up in years, but were hard at work learning. Sixteen months before they had neither teacher nor book. Surely this is an early harvest.

22nd.—After the burial to-night I assembled the Fakaōfoans on the quarter-deck. I asked, "What

do you mean to do to-morrow, suppose the king still holds out, and won't receive Mafalā as a teacher in Fakaōfo, and won't allow you to worship Jehovah?" After a short consultation among themselves, Vaopuka, one of the bereaved fathers, and brother of the King of Fakaōfo, replied, "Sir, if Olikā (the king) won't receive Mafalā, we wish to be taken ou with Mafalā in the *vaa-lotu* to Atafu, that we may learn the Word of God." Think of this.—After their dreadful and disastrous voyage! In my next I shall give you an account of our visit to Fakaōfo, Nukuuono, and Atafu.

SAFOTULAFAI, SAVAII SAMOA,
OR NAVIGATORS' ISLES, SOUTH PACIFIC,
April, 1863.

A VISIT TO PEKIN.*

ALTHOUGH I had spent nearly one-third of my life in China, and had visited the principal cities along the seaboard, I expected to find a different, as well as improved, style of civilisation at the capital. It was therefore with feelings of considerable interest that I approached within sight of its walls from the east, about nine o'clock on the morning of the 4th of March. Among the first objects which attracted my attention were a number of camels, which were lying down, quietly chewing their cuds and awaiting the reception of their burdens. None of these animals are to be found in the southern parts of the empire, but during my short visit at Peking I met many hundreds, if not thousands, engaged in transporting coal from the mines on the west, and carrying goods into the country on the north and west.

Everything is on a large scale. The streets are wide—the main ones being several times wider than the usual streets of large cities of Southern China. The northern, called Inner or Tartar city, is said to be fourteen miles in circuit, and the southern, or Chinese city, ten miles. They are separated from each other by a high wall, in which are three large gates open from early dawn to sunset. The principal streets run from east to west or from north to south, and cross each other at right angles. The city walls are about thirty feet high, and are kept in pretty good repair, which cannot be said of most Chinese cities. The houses of the better class of citizens are ample, have spacious courtyards, and from the street present but a shabby appearance. Usually the houses are concealed from sight by a high wall.

Few sedans are seen, but one-horse carts are plentiful and not expensive. Large numbers of these Chinese omnibuses are to be found in the streets, waiting for passengers. They constitute the best

way of travelling from one part of the city to another, and are almost a necessity to strangers as well as residents. The charge per day is only about sixty or seventy-five cents.

The people do not seem nearly so excitable and curious or inquisitive as are the Chinese in the southern parts of the empire. Every one appeared to be occupied with his own affairs, and to pay but little attention to foreign visitors. This may be accounted for by the fact that the inhabitants of Peking are accustomed to see strangers from various countries, who visit the capital bringing tribute, or for purposes of trade or religion. One may see Mongolians from the west and north-west, Manchurians from the north, Corrans, and Thibetans. Roman Catholic missionaries have resided at Peking in greater or less numbers for over two hundred and fifty years, and the Russians have had an embassy there for a considerable time. A foreigner may perambulate the streets of Peking without being annoyed by crowds of idlers following at every step. The citizens seem much less saucy and impertinent than are the Chinese in other parts of the empire where I have been.

The Pekinese seem much more hardy and robust than the Chinese at the South. This may be owing in some degree to the climate. Their diet is more hearty and nourishing than the common diet in more Southern sections of the Empire, less rice, and more wheat, corn, millet, &c., being used. Whatever may be the natural causes, they are undoubtedly a superior class (not to say race) to their fellow-countrymen resident in the South.

The Foreign Legations of Great Britain, France, Russia, and the United States, are well located in the southern part of the Tartar city, and near each other. The hospital of Dr. Lockhart is on the premises belonging to the British Legation. The missionaries, English and American, who will try to obtain a foothold in the capital, will probably

* From the correspondence of an American paper.

for the present be contented to locate themselves in the same part of the city.

The experience of the foreign residents goes to show that the climate there is very healthy and invigorating. The nearness of the division wall between the Southern and the Northern cities to the Foreign Legation makes recreation by walking practicable even for ladies and children, though they live in the midst of two millions of people. Large numbers of trees are scattered over the city in all directions, and these must give in the summer season a rural aspect to the scenery of the two cities, as viewed from the wall, and add much to the pleasure of a walk on the top of it. Walking in the streets is almost impossible, on account of dust and the crowds of people and carts which throng them.

Among the objects of interest usually visited by the foreign visitor at Peking, are the Astronomical Observatory, the Old Portuguese or Jesuit burying-ground, and the Monastery or Temple of the Great Bell.

The Observatory is built partly on the wall near the south-eastern corner of the Northern city. I was struck with surprise at the excellent workmanship and skill displayed on the Globe of the Heavens, made of copper or brass, the stars on which were represented very neatly by copper imitations fastened on the surface. It was about seven feet in diameter, and mounted on a brass or copper framework. In all there were eight pieces of machinery (one of which came from France, as I have been informed), exposed to the open heavens, on the top of the Observatory all exhibiting great skill in the construction, considering the time and circumstances of their founding by Verbiest in the reign of Kanghi. The highest of these were about fifteen feet high. The stone or brick platform on which they were placed was protected by a very substantial iron railing.

The Temple of the Great Bell is situated some three miles to the north of the north wall of the Northern city. The road was exceedingly dusty, and I almost regretted attempting to visit it. But when I had seen and examined the bell, I felt amply repaid for all the dust and fatigue. It is really a *wonder of art*. The lower rim is about one foot thick. Its diameter is about fifteen feet. Its height about twenty feet. The apparatus attached to it for the purpose of suspending it, perhaps measures some eight feet in height, consisting in part of immense staple-like pieces of brass one foot in diameter. The priest who attended at the temple said that it weighed 84,000 catties, which would amount to 112,000 lb. It is covered, both *within and without*, with perfectly formed Chinese characters. The fixtures to suspend it with, and the lower rim, have characters, Chinese and Mantchou, cast upon them. The priest asserted that the contents of eighty-seven sections of the Buddhist classics, constitute the characters which are upon the bell. The fixtures by which the bell is sus-

pending are said to have been welded upon the bell. The wonder is how the remainder, weighing undoubtedly over 100,000 lb., and so completely covered with perfectly formed Chinese and Mantchou characters, could have been cast at once. This wonderful bell was cast in the reign of Yung-lah, one of the Emperors of the Ming dynasty, which immediately preceded the present. The temple was thronged by a crowd of idle boys and men, who had ascended a staircase, by which they reached the second story of the building, whence they could look down on the bell, and whence they had endeavoured to throw a large quantity of copper coin through a hole in the top of it. It is a saying, that those who succeed in doing so, will certainly succeed in their pursuits in life. This cash, which lay on the ground beneath the bell, was regarded as belonging to the temple, to be spent for incense.

The Jesuit burying-ground is situated a short distance outside one of the west gates of the Tartar city. It was with a deep and sincere interest that I observed the white marble tombstones of the Roman Catholic missionaries who had exerted such a great influence at Peking during the latter part of the Ming dynasty, and the former part of the present. There were some eighty or ninety tombstones, in all; some had inscriptions in Latin, and in Chinese, and in Mantchou. I remember having seen the old weather-beaten tombstones erected to mark the resting-place of the mortal remains of Schall, Verbiest, Ricci, De Sousa, and others, noted for their part in the missionary and scientific labours, and the Jesuit missions to the Chinese. I noticed two fine monuments of white marble, sacred to the memory of Xavier, the Apostle of the East, and of Joseph, the husband of Mary, who is the patron of the China missions. These stand, the one on the right hand and the other on the left hand of the graveyard, as it is entered from the street. The inscriptions upon them are very neatly done.

The Russian burying-ground, situated a short distance outside one of the northern gates, possesses a melancholy interest to foreign visitors of the present time: for it contains the plain and small monument "sacred to the memory" of Captain Brabazon, Lieutenant Anderson, and eleven others, who, with a number of other soldiers, were treacherously taken prisoners by the Chinese while under the protection of a flag of truce, on the 18th of September, 1860. They subsequently sank under the cruel tortures to which they were subjected by the Chinese authorities. In front of the monument are five small mounds, which indicate the graves of the bodies of those who were recovered, after the surrender of Peking to the allied English and French forces.

The Christian visitor at Peking cannot but be profoundly impressed with the superstitious and idolatrous character of the government of the ruling dynasty. He will see numerous temples, altars,

monasteries, &c., which indicate by the colour of their tiling, and of the bricks used in their construction, and of the painting of the woodwork connected with them, that they belong to the Imperial family.

There is an altar to heaven, an altar to agriculture, an altar to earth, an altar to the moon, and an altar to the sun, not to furnish a complete list. All of these altars, and of the buildings connected with the enclosures which contain them, are on a grand scale. The writer is unable to give a description of the altars visited by him, which would be adequate to the subjects, and satisfactory in itself, nor will he attempt more than a meagre outline.

The altar to heaven is situated in the south-east part of the Southern or Chinese city, and is surrounded by a high wall about three miles in circuit. Along the southern part of the premises is a broad, straight avenue or carriage road, nearly one mile in length, the sides of which are shaded by trees kept in good repair. The whole enclosure resembles a park very much, having large trees planted in rows at regular intervals. It contains many large and magnificent buildings (magnificent in a Chinese sense), devoted to various purposes, and used only on State occasions by the Imperial family or the Emperor himself.

The pavilion to heaven, or the dome to, or in imitation of, the vault of heaven, as some explain or describe it, is really a fine-looking object. It is circular, and as I was told, ninety-nine feet high, consisting of three stories. It is erected on the centre of a magnificent platform twenty or thirty feet high. The platform is reached by ascending three flights of marble steps, each flight having nine steps, from any one of four sides. At the head of the first and second flight of steps there is a fine terrace running around the platform, each terrace being some twenty feet wide, and protected by white marble balustrades, in some places elegantly carved. The outside of the pavilion and the tiling of it are of a dark blue colour, in imitation of the colour of the heavens. It is one of the finest looking objects I have seen in China.

The interior of this pavilion is devoted to the worship of the chief god of the Taoist religion, the *Pearly Emperor Ruler on High*, by the Emperor himself, as I was told by the keepers of the premises. Some, however, believe that the worship is intended to be to the "Supreme Ruler of the Imperial Heavens," or as the expression is rendered by others, the "Ruler on High of the azure Heavens," that is, Heaven or the True God. Few, however, believe the theory that the Emperor worships the True God. A small tablet to the Pearly Emperor is placed, when worshipped, in a chair placed on a throne in the northern part of the building. On the right and on the left hand sides of the room are chairs, which are used to hold the tablets of the deceased Emperors of the dominant dynasty, during

the time when the Emperor burns incense to the Pearly Emperor and worships him. The spirits of the deceased Emperors are supposed to be present as worshippers, not as the worshipped, during the ceremony. I was told, whether correctly or not I cannot aver, by the men connected with the premises, that sacrifices were offered to the Pearly Emperor three times yearly, consisting in part of 11 oxen, 12 rams, 3 boars, 2 deer, and 12 rabbits. Near by is an immense furnace in which the carcass of one of the 11 oxen is burnt up while the other 10 are being offered as sacrifices. I noticed ten immense iron openwork censers or furnaces where mock-paper is said to be burnt at the proper time during the ceremony.

The altar to Heaven proper, is located some distance to the south of the blue dome to Heaven, above referred to. It is also circular, having three terraces, each of nine steps, surrounded by white marble balustrades, &c., similar to the terraces connected with the dome to Heaven. There is no pavilion on the top, but it is level, and open to the heavens. The top terrace or platform, which constitutes the altar proper, is smaller than the one on which the dome to Heaven is built, being about twenty-eight paces in diameter. Near by was an immense furnace for consuming an ox, and twelve large openwork iron censers or furnaces for holding mock-money while burning. There were also several magnificent large copper censers, used for holding incense while being consumed. The altar was surrounded by four walls in all, the innermost one being circular, and the others square or right angled. On the north, east, south, and west sides, each of the two innermost walls had three openings, in each of which were erected a splendid tall arch of white marble, elaborately carved or chiselled, making twenty-four arches in all. The bricks used about the altar and walls were glazed. The yellow colour predominated. White marble was very conspicuous in connection with the buildings, walls, altars, &c., giving, in connection with the glazed bricks and tiling, a neat and costly appearance to the whole.

The altar to Agriculture is situated to the west of the altar to Heaven, in the south-western portion of the Southern city. The premises are somewhat smaller than those connected with the altar to Heaven, but like it, abounds in large trees, set out in rows. The altar itself is only one story high, being square. On it, or near by, were eight immense brazen censers, for the holding of incense, of most excellent workmanship. I visited the building which contained the tablets to the gods of mountains, the gods of the ocean, the god of the wind, the god of thunder, the god of rain, and the god of the green grass, or the green blades or stalks of grains. The butchery, where six oxen, six boars, and five sheep are slaughtered twice every year, as I was told, to be offered in sacrifice to these gods, was pointed out by the keepers of the premises. As an object of interest, they showed the

room or building in which were deposited the implements of husbandry used by the Emperor and the princes of the empire in the spring of every year, while setting an example to the agricultural class of the people, by engaging in ploughing, sowing, &c. The imperial plough, seed-planter, rake, bucket, &c., that is, those used by the Emperor himself, were of a bright yellow colour, while those used by the princes were of a bright red. The two patches of land where the Emperor and the Princes engage in the rural employments of planting and sowing, &c., in the presence of the grandes of the empire, were conveniently near the altar where sacrifices were offered. We went into one of the buildings devoted to the use of the Emperor during his visit to the premises. The roof was covered with pretty gilded paintings, representing the five-clawed dragon, an emblem of imperial power. The whole premises were much inferior to those belonging to the altar to Heaven.

The Temple of the Moon is located near one of the western gates of the Northern or Tartar city. It was approached by a magnificent broad avenue of about a quarter of a mile in length. There was nothing about it which, compared with the altar to Heaven, deserves particular description. The altar to the Sun is situated on the east side of the Tartar city, outside of a corresponding gate. I did not visit it, but saw it from the wall of the city. The altar to Earth is located not far from one of the north gates of the northern wall of the Northern city, and outside of it. These premises are large, and kept in good order, abounding in trees planted in rows. The altar consists of two terraces; that is, one terrace built upon another. Two flights of steps reach to the topmost one, each about six feet high. The terraces are faced on the sides with glazed yellow brick. The top one is covered with square smooth brick two and a half feet square. The altar is surrounded by a deep moat and by four walls. The two innermost ones are yellow. Sacrifices to Earth are offered once a year by the Emperor or his proxy, using, as I was informed, one deer, two hares, nine oxen, six sheep, and six hogs. This altar, and the buildings, &c., connected with the premises, ranked next in beauty and magnificence to the altar to Heaven, and its surroundings. As we were leaving the premises we saw a fox roaming about, occasionally stopping and observing us. The keepers considered the presence of the fox a good omen.

There are two immense Lama Temples, or monasteries, at Pekin; one a short distance to the north, and the other a short distance to the south of the

northern wall; that is, one inside and the other outside of the Tartar city. They abound with yellow coloured tiling, brick, &c., showing that in some way they are connected with the reigning family—yellow being the badge of royalty. It is said that the reigning family, as private individuals, are worshippers of the Living Buddha, belonging to the Lama religion. The priests in these establishments worship the Living Buddha, who lives in Thibet. The premises outside the city contain a colossal monument, several tens of feet high, made out of white marble. It must have cost a very large sum of money. It is covered with images of Buddha, and of a large variety of other beings, real or imaginary. At its four corners are four white marble pagodas, four or five stories high, having numerous images of Buddha. I was subsequently informed that in some way the carvings and engravings upon the marble monument are designed to be a historical representation of the birth, life, and death of Buddha. It is indeed a wonderful work. We observed a sorrowful-looking devotee, said to have come from outside the western boundaries of China proper, engaged in performing his devotions towards the monument. He prostrated himself flat on the ground, and while in that posture struck the ground with his forehead, muttering, half aloud, some formula, and moving along at the termination of each act of prostration one of the beads which he had upon a string, thus keeping an account of the number of his meritorious prostrations.

The Lama monastery inside of the city is said to be large enough to accommodate 3000 persons. The premises are very spacious, and the buildings large and numerous. As a general remark, the temples resemble very nearly the common Buddhist temples in Southern China. There is an immense image of Buddha in one of them, about sixty feet high. I failed to get a sight of it through the deception practised by the door-keeper. He promised to get the key, and went off professedly to get it, but did not return. The priests had just finished their worship, and were dispersing as I arrived. They wore very large breeches of a red colour, and for a coat had something like a red blanket thrown over their shoulders. Some were engaged in gambling with the large Pekin cash. Some of the Monguls had on ash-coloured clothing, and others had yellow cotton or silk garments. It is believed that these Lama establishments are principally supported by moneys received from the Government. There seems to be no indication of poverty, everything being in good repair, so far as my observation extended.

J. D.

THE ROMAN CATHOLIC CONGRESS IN BELGIUM.—M. MONTALEMBERT.

THE Pope sent his salutation and blessing to the Catholic Congress at Malines. In the address of thanks returned to him by the Congress the following passage occurs :—

“You are a king: we bow with reverence before your priestly royalty, which is as legitimate as it is ancient. We triumphantly repeat with all Catholic bishops that the patrimony of the Church, which

your holiness defends with so much firmness, has been selected by Providence to be a safeguard of the independence of the Papacy and inviolable bulwark of spiritual liberty."

The fifth section of the Congress has definitely resolved on the establishment of a great international ergau for the interests of Catholicism. The journal is to appear in Brussels. Let me here introduce the interesting statement that the Catholics, represented at Malines, have been some days treating with M. Nève for the purchase of the ultra newspaper, the *Journal de Bruxelles*. The only question is one of figures. M. Nève claims for his paper the extravagant sum of 400,000 francs. A movement has also been set on foot for the multiplication of Catholic clubs, in which religion will lend her sanction to permissible enjoyments. Furthermore, this section has charged Messrs. Dupeñiaux to prepare a comprehensive general statistical description of the Catholic Church. The fourth section has decidedly declared itself in favour of the freedom of art, and has even affirmed that naked statues are allowable.

The great event was the arrival of Count Montalembert, and of De Broglie. The latter read a long paper on "A Free Church in a Free State," and preached an alliance between Catholicism and the modern idea of democracy. Cardinal Wiseman spoke on the religious and civic position of Catholicism in England, and Count Montalembert on "Freedom of Worship." He expressed himself as follows:

"A Catholic, who comes before a Catholic assembly to advocate freedom of worship, which is but a practical application of freedom of conscience, can hardly be suspected of maintaining the ridiculous and culpable doctrine that all religions are equally good and true in themselves, and that spiritual authority does not bind the conscience. The State is no judge of truth. The liberty of worship is but too frequently that which is least esteemed and least protected against a thousand unnoticed and unpunished violations. I must confess that that enthusiastic devotion for religious freedom, by which I am animated, is not everywhere to be found among Catholics. They desire freedom for themselves, but that is no great merit; men in general want freedom of every kind for themselves. But the freedom of creeds, which we reject and deny, terrifies and troubles many amongst us. If we inquire into the origin of this terror, we shall find that it rests on the notion entertained by many Catholics that freedom of worship is of anti-Christian origin. The consequences of this error have been seen in many blood-stained and deplorable pages in the book of history, though every impartial judge will confess that the cruelties of the Spanish inquisition, and of the edict of Nantes, fall short of the horrors of the British reformation and its reign of terror."

Montalembert then passed under review the numerous Catholic countries in Europe in which no

liberty of conscience is allowed. At the moment that he began to refer to the chains which restrained opinion in Portugal, he was suddenly interrupted by M. Almeida of Lisbon, who protested vehemently against the "reign of terror" which had been established by the secret societies in Portugal. This incident gave the audience an opportunity of manifesting their sympathy with the speaker. Quiet having been restored, Montalembert proceeded as follows:—"The Church alone demands freedom of conscience, because she has nothing to fear from it. The Church needs no protection and no privilege; she requires only that freedom which is allowed to all forms of worship." (Here the speaker read several passages expressing the views of French and other prelates by whom his principles had been—or are—acknowledged.) "For my part, I had rather live under Leopold king of the Belgians than under Charles III. king of Spain, who, by one stroke of his pen, drove the Jesuits out of the twenty states he governed, and threatened with the severest penalties all persons who should censure this decree:—a thousand times had I rather live under your King Leopold than in France in the eighteenth century, when the Parliament ordered the indulgences of the bishops and the works of Rousseau to be burnt by the common hangman, at the same time that severely orthodox priests were compelled to bury rebellious Christians. 'If truth were hunted out of the world,' said a king of France, 'it ought still to be found in the hearts of kings.' Well, let us all be kings of France in respect to truth. Let us not be tempted to place ourselves under the power of a treacherous guardian. The Church must simply be free. Let us leave to venal democrats the task of belying their promises, and of tearing up their covenants. Give freedom where you are masters, in order that it may be given to you where you are slaves. As to the absolute separation of the Church and State, it is no essential condition of religious freedom; on the contrary, it may very well subsist together with an open persecution. This was seen very clearly in the French Revolution; a 'free Church in a free State' does not mean a Church hostile or foreign to the State, but that the two powers can and ought to come to an understanding. I understand that the Belgian government has imposed restrictions on your bequests and endowments. I infer that it considers the nation an interdicted one which requires a judicial sanction to regulate its bounties. As long as you know how to use the weapons which your constitution places in your hands, you will not have to fear that your antagonists can triumph over you. They have the power in their hands, but it is yours to hold fast your freedom. How mild and sublime will be the majesty of the Church when, freed from all compromising unions and from all party and dynastic obligations, she appears amidst the shifting and troubled waves of democracy, alone unchanging, alone unshaken, alone conscious of herself and of God, and when she opens her motherly arms

at all times, in all countries, and among all parties, to all that is legitimate, that is suffering, that is blameless. The regeneration of the whole Papal Church, its universal and complete regeneration after the scaffolds of the Reign of Terror, after the violent measures of Napoleon I., after the perfidies of so many nations, and of so many kings, amidst the terrible diffusion of evil, this regeneration is a miracle and a greater one than any other which humanity recollects."

A peculiar impression was produced by the concluding words of the speaker :—

"I cannot finish an essay, in which I have interwoven so much religious matter of the most delicate kind, without fulfilling my duties as a Catholic by submitting all the expressions I have here used as well as my opinions collectively to the infallible authority of the Church."

SLAVERY IN WEST AFRICA.

BY THE REV. ALEXANDER ROBB, OF OLD CALABAR.

To steal a man and sell him, to deprive him of natural rights, and refuse him the protection of just and equal laws, is a sin against God and a crime against man. When all this is done, directly or indirectly, by a Christian people, and under the sanction of a Christian legislature, just occasion is given for the deepest moral indignation. This is the character of the slavery best known to Christian Europe. But while we must condemn slavery among a heathen people, we are less indignant, especially if among them it wants some of those features which chiefly shock our moral sense. Less is expected from the heathen than from the Christian. That which Christianity should have from the first prevented in America, or have purged out when its foulness became apparent, may be a kind of moral necessity in Africa, a root of bitterness that cannot but spring up while Africa is heathen and barbarous.

Some features of the slavery which exists in this country we shall endeavour to depict. And, probably, a true picture of Old Calabar slavery will be, to a great extent, a picture of slavery throughout Africa; although among some tribes the slave's condition may be worse, and among others, better.

While negro slavery was begun by the nations of Christendom, nearly fifteen centuries after the religion of Jesus came from heaven, in Africa it probably dates far back into the period near the flood. It was begun by the former, in spite of the religion which they professed, under the impulse of avarice alone; and although they had seen that religion gave liberty to the slave in many European countries. Notwithstanding this display of her beneficence, they, without the shadow of an excuse but what would justify the foulest crimes, proceeded to enslave a foreign and offending race, whose poverty, ignorance, and folly made them an easy prey. But on the other hand, African slavery is a natural out-growth from the gross darkness which has hitherto covered her people. The master and the slave are of the same race and colour. They may be of different tribes, and their mother tongues may be unlike, but they will always be found equally ignorant and super-

stitious. In their ways of thinking, their ideas of life and happiness, their modes of action, and in the nature of their expectations, they are both alike. One obvious result of this is, that the African master treats his slave almost as an equal. His usual title is that of father. Indeed, society wears a purely patriarchal aspect, and there is nothing like it in any European country. It is ruled by no government, either constitutional or despotic, that holds sway over all persons and relations. We have to look for its parallel in the times of the patriarchs, in Abraham, or Abimelech, King of Gerar. Within certain limits, which, however, are not sharply defined, and firmly fixed by a written code, the freeman has the power of life and death in his own family.

Another obvious result of the fact that the master and the slave here are of the same race, is that less work is expected of the latter than is exacted by Christian taskmasters. The "hurry-scurry" of European life is unknown here; and the little that has been seen of it has made it very distasteful. "Softly, softly," is the motto of both master and man in all kinds of labour. To the European, the industry of the African is mere idleness, and his best exertion is but play; hence the severity which the latter suffers from the former. The European loves order, punctuality, and thoroughness. His wants are many. The burdens which he binds, and lays on the negro's shoulders, are heavy to be borne. Time is everything to him;—to the African it is nothing. The African master having as little idea of European punctuality, energy, and industry as his people, looks for less work at their hands, and therefore exacts from them less than the Christian or civilised taskmaster.

Again, the slave may acquire property without limit. If he has industry and a head for trade, and can be trusted, he may surpass his master in wealth, and thus in substantial power. Some masters give goods to their trusty people, at such a price as allows them a liberal commission; and they do not hinder them from investing their gains, and thus accumulating property. The slave's chief ambition is to be a slave-holder himself, for then he

can send his slave to work for his master in his own stead, while he himself is at liberty to follow that which he finds most profitable. He may thus acquire other slaves, and obtain the means of further increase; and if he is prudent, and free from presumption, he may grow to be the richest man in the country. Two men were brought into Old Calabar many years ago; both had talents for trade, and both were trustworthy. They grew in wealth by the process above referred to; they owned many slaves purchased with their own money; they were polygamists, and had their own separate establishments. One of them died lately, the other is still alive. They were known to be the wealthiest men in the country, after the death of the late King Eyo Honesty. They mingled with the free on equal terms.

Again, the fact that one has been born in the country makes one half free, even if both parents were bought slaves. Such persons stand on a higher social level than their parents. They are not sold out of the country; and an old chief once boasted to the writer, that, even in the time of the slave-trade, they were not sold to the foreigner.

When the master's family dies out, they may become almost wholly independent—that is, no one can compel their service, or sell their persons. The numerous followers of the second Eyo Honesty, are at this moment an independent power in Old Calabar. They are numerous; they are bound together by a solemn native oath to stand by one another; they will allow none of their number to be sold by any one; they follow the leading of the wiser heads and stronger wills among themselves, and they can be subdued only by a combination of the rest of the country against them. The only danger is that such slaves may become too free, as they are under no strong moral bonds, and their regard for custom is their only rule.

The child of a freeman by his slave concubine is as free as that of her mistress, and can hardly be said to occupy an inferior place. He has a right to a share of the father's property, although his share may be smaller than that of the other children. The fact of her having borne him places his mother also on a level with his father's other wives, and frees her from her former servile position. This is not very much, after all, for even free women are virtually slaves in this country. We may safely affirm that no Calabar man ever sold the mother of his children, far less any of his children, as we are told some civilised slave-owners have done from motives of the purest avarice. A son may be given as a pledge, till a debt due by a father be paid; but this does not involve the loss of liberty. The civilised slave-owner enjoys a monopoly of the barbarity referred to.

Again, slaves may obtain the rank and privileges of *Egbo*. There is one grade of *Egbo* to which none are admitted who are not of pure *Efik* descent; but all the other grades are as open to trusty slaves as to the children of the soil. The rank and privileges

enjoyed by *Egbo* men are obtained by money, and, I should think, none who can pay for themselves, or who can get others to pay for them, are refused admission. There are freemen too poor to buy the higher grades of *Egbo* for themselves, who have no relative willing to advance the money for them, and who will not accept the boon at the hands of a wealthy man of another family, as they would thereby become the vassals of such. These freemen are at a disadvantage as compared with slaves who are *Egbo* men. Indeed such freemen can hardly enjoy their freedom. *Egbo* rank, privileges, and immunities are greatly coveted. *Egbo* can do anything he likes, and he affords his retainers a powerful means of righting themselves or of wronging others.

A few years ago, the slaves in the Cameroon country formed among themselves a society of this kind against a similar combination made to their prejudice by their masters; and the difficulty was settled by Consul Hutchinson, who advised both parties to break up the combinations.

How different is this from what we see in Christian slave-holding countries! In which of these are slaves admitted to even a small share of political power?

I shall now mention some of the methods in which the free become slaves.

Many are the victims of kidnappers. Most of the children offered for sale have been stolen from their parents; some while left alone in the hut; some going on errands away from home; some while playing about their villages, buried as they are in a bush-covered country, which affords ample facility for the kidnapper to lie in wait for his prey, and bear it off unscathed. A mother sends her child to the spring for water, and it returns not. She goes in search, and the woods re-echo her call; but there is no answering cry. She finds the water-vessel by the way; but finds not her lost child. Few of these children remember much of their parents, of their native home, or of their mother-tongue. They are distributed among the women, whom they call mothers, and who feed, care for, and work for them, till they grow up able to handle the paddle and the hoe.

Purchase is the only way in which men can obtain help in their work—a thing coveted both by the civilised and the uncivilised. There is not a free labouring class, who can hire themselves as they please. Indeed such a freedom as this seems to have no place in the conceptions or the aspirations of indigenous negroes. Hence, there is a continual demand for slaves; and the demand prompts the efforts of the lawless marauders who furnish the supply. Eastward from this lie the frontiers of the *Fellatahs*, or *Falbe*, one of the southernmost provinces of *Socotoo*. Here they are called *Tibahare*, and are described as white men with long hair, who ride on horseback, and pray to the rising sun. One of their rules is to push forward their boundaries every

year. Submission, or war, is the alternative which they offer to the pagan tribes, who are so divided among themselves, as to be unable to make common cause against the energetic race, who thus destroy them one by one. Many in Calabar have been enslaved through the instrumentality of these marauding Mohammedans. They sell the captives whom they take in war; and appear also to be addicted to the ignoble crime of man-stealing. They sell slaves to the tribes lying west of them, and many of them thus reach Old Calabar. One of the native Christians here, carries the mark of a wound over the stomach, which he received when a lad, from one of these kidnappers. Liers-in-wait pounced upon him, and tried to drag him away; he resisted, when one of them stabbed him with a knife, and he was left for dead in the way. His wound was not mortal, however; his friends found him; and he recovered, to be captured a second time, and sold. Another native Christian, from the same country, served a Tibahare master for some time, until he was also sold westwards. One Sabbath morning, a little girl, newly arrived, screamed with terror at the sight of a female agent of the mission, from the resemblance she bore to the dreaded Tibahare—the scourge of these scattered negro tribes. Those who come from that side are mostly called Mburukom, who possess a region where, they say, herds of large cattle feed over grassy plains. They seem to border on the country of the Tibahare; and on account of their trustworthy character they are, in general, highly esteemed by Calabar masters. The Mburukom tribes seem to have fewer of those bloody and inhuman customs which distinguish the Ibos of the Delta; and many of them in this country are very prosperous. The writer holds a meeting at the farm of one of this class, who was bought by the late King Eyo Honesty. About fifty people usually assemble, all of them the slaves of this slave; and these are only the half of his people: for he must have, at least, a hundred whom he has purchased since he came into Calabar.

Among the Ibibio, or Egbo Shary people, who live on the right bank of the Cross river, there are many laws the breach of which is punished by sale. The thief whom neither chaining, nor flogging, nor repeated trial, will improve; and the adulterer, are thus disposed of.

If one is accused of witchcraft, and vomits the poison ordeal, thus being proved guiltless, the accuser is sold. A childless concubine is liable to the same fate. But such will seek to avert it by purchasing a child, and presenting it to her master, when the child is adopted, and cannot be called a slave.

The Ibo tribes believe in a being, whom they call *Tshúku*, and whose shrine is at Aro, a town lying west of this, in the Delta. People go thither from surrounding tribes, to consult this oracle; and it is held in much repute. The pilgrim carries his present with him. The place where the priests meet him is said to be outside the town of Aro, where

there is a house built over a small stream. If the present be deemed satisfactory, the pilgrim is sent back with his answer. But many never return from that house. It is believed that *Tshúku* has devoured them. In order to give colour to this deception, a red dye perhaps, at times, real human blood is spilt into the stream, and is seen by those outside. The manner in which such persons are disposed of, may be seen from the following case.

A man of New Calabar, near Bonny, from whose lips we heard the following, went to consult the great *Tshúku*, to learn the reason why his property was melting away from his possession. Others accompanied him on similar errands. On their arrival at the shrine of the oracle, of those whom *Tshúku* devoured, some were beheaded by the priests, while he himself and the rest were carried away secretly, and sold as slaves.

"Formerly," says Dr. Baikie, "such were commonly sent by canoe, through a little creek, to Old Calabar, and disposed of there."

Our informant passed from hand to hand, till he was offered for sale at one of the towns where a missionary resides. It was found that he could speak a little English, which he had learned from intercourse with the British traders at New Calabar; and, his case being made known, the missionary redeemed him. He had set out for the shrine full of faith in *Tshúku* and his priests; but his eyes had been most effectually opened, and he proposed to have a letter sent to inform Amachree, King of New Calabar, what a set of deceivers and murderers these Ibos were. He dares not return home, however, as he would be killed by his own people, who, believing him dead, would regard him as a monster risen from the grave.

Debt is also the cause of the loss of liberty, in many cases. If the debtor will not pay, the creditor, by means of the machinery of Egbo, may seize as much of his property as will pay the debt. All he has may be insufficient; and, in that case, he is liable to lose all, unless some one will lend him the needful aid. Were he a slave, his master would have to pay his debts and damages; but being free, he must look to himself. In Calabar, a freeman is not sold into slavery for what he will bring among a neighbouring tribe; but if he loses all his property, all his people, all his farms, all his Egbo rank and privileges, his position must be very pitiable indeed. If he should think with himself: what sort of life shall I lead, when thus beggared and disgraced, with no friend to help me, no one to trust me? better say to my creditor: "Take me and all my family for slaves:" the custom of this country allows him to do so. His creditor may press him, just in order to drive him to it. If he prefer slavery to beggary, he is at liberty to sell himself to any one he chooses, who is willing to advance the money for him.

Poverty may also drive a man to this shift. He may find it difficult to live in anything like African respectability. He may not have the means of

purchasing Egbo rank, so as to be like his neighbours, to share in their revels, and shows, and profits, and powers; or his brother may die, and he may be too poor to purchase the means of making the usual feast in honour of the deceased. He must have the rum, the food, the cloth for presents, the hired drummers and melodious choristers,

for all comers, for the days, and, sometimes, weeks of the revel. But custom, the fear of ridicule, and a love for the excesses of the occasion, prevail over every consideration, and the freedom of a whole family is bartered for the means of a disgusting revelry.

FRENCH OPINIONS ON M. RENAN'S BOOK.

AT this moment of dead calm, the precursor it may be of storms that will shake Europe, public attention is concentrated upon the religious question brought once more before our country by M. Renan's book.

You already know its character—I shall not dwell upon that. But it seems to me well worth while to pass in review the different estimates which have been formed of its merits, as this will afford us a tolerably accurate idea of the state of opinion in France on religious subjects. In the first place, the success of the work, as evidenced by its sale, has been very considerable. One hears of 35,000 copies sold in the course of two months. This, no doubt, shows that M. Renan's tendencies have found favour with a large portion of the public; but it also proves that the religious question is itself essentially the question of the day, and that it is no longer possible to evade it. Nor must we forget, that among these numerous purchasers may be classed all those sincere adherents of Christianity who desire to ascertain for themselves the precise nature of so insidious an attack. But the most noticeable point is the *vivacité* of the discussions to which this book of Renan has given rise.

For the last two months all the newspapers and periodicals have reverted to it again and again, a number of pamphlets concerning it have made their appearance, and we may fairly say, that the most ardent anxiety of the Parisians in the summer of 1863 has been to decide what opinion ought to be held concerning the person of Jesus Christ. What a fresh proof this affords of the invincible vitality of a religion that so many voices proclaim in rapid decadence! Would the attention of the public be thus passionately engrossed by a person dead eighteen centuries ago, if that person were a mere man, even though the greatest of men? Should we in that case see the interest connected with his name thus surpass all other interests? No; so much hatred and so much love after the lapse of so many centuries prove Christ to be living, not dead; living as regards his enemies no less than his friends. We were under the impression that in our degenerate modern society nothing was thought of but money-making, amusement, or the promotion of industrial progress: but we were wrong; there is something that takes precedence of the exchange, the factory, or the theatre, and that is the question,

What are we to think of a Galilean put to death eighteen centuries ago?

I can only give you a very superficial sketch of the conflict of opinions provoked by Renan's "Life of Jesus." First of all, we have the infidel camp, where it has created the highest excitement. We may observe that the appearance of this work has brought to light much that had previously been hidden in the depths of men's hearts. The enemies of Christianity have applauded M. Renan to the skies, and what is singular enough, several of those who admire his book do not take its peculiar point of view, and in fact demolish his positions by their criticisms. But all dissentient opinions are merged in the enthusiasm excited by this bold attempt to rob Jesus Christ of the worship of our generation. Thus we have a species of Anti-Evangelical Alliance formed, which applies to the source of error the very principle of the Evangelical Alliance—the overlooking all minor divergencies for the sake of agreement in fundamentals, but these fundamentals—Enmity against God and His Christ!

In this direction an article in the *Revue des Deux Mondes* has been especially prominent. It is written by M. Havet, professor at the "College of France," an eminent literary man, and one of the most distinguished representatives of the University,—generally speaking, men of such high position maintain great moderation in their estimate of Christianity. They themselves reject it, but they do so with the utmost politeness and deference. People have accordingly been astounded at the tone of M. Havet's article. It is an open declaration of war against the Gospel. One feels that the enmity long suppressed has been gathering strength till it breaks down all barriers, overruns all scruples. We read in this article that Jesus, like all great men, had his head in the sky but his feet in the mire! How far behind does such an assertion leave the respectful negations of Rousseau! M. Havet's article has made a great sensation. It has revealed plainly, how much enmity against the Gospel may be nourished by respectable and influential men; and more definite positions are being taken up, and masks are fast falling off.

In the camp of the opposite party, we notice first of all, several episcopal proclamations. These will increase; but this species of polemics has no influence whatever; it is, generally speaking, violent

in tone, feeble in argument. It is the old sacerdotal tradition making itself heard; and as it is well known that this does not limit itself to the defence of Christianity, but is equally zealous in the cause of Ultramontaniam with its degrading servitudes, that it combats not only infidelity, but legitimate liberty as well, it rather strengthens than shakes the party it opposes. The majority of the bishops who have entered the lists have had recourse to their ordinary tactics, and the partisans of M. Renan are full of gratitude toward them for virtually promoting their cause. Certain Abbés have entered upon a consecutive and powerful discussion of the audacious assertions of M. Renan. But as yet, the best reply that has proceeded from

the Catholic camp, is the article of a pious layman, well-known in Paris for works of charity and benevolence. I allude to the article of M. Cochon in the *Correspondant*. In it we have the simple utterance of the *Christian* heart, without any trace of party opinions. As to Protestantism, it is awakening; it has already expressed its summary criticism in all its principal organs. We are somewhat anxious to know what will be said by our rationalists who have so much flattered Renan. They take exceptions, but in the most cautious manner imaginable. The *Revue Chrétienne* has just published a long refutation from my pen, which will soon appear in the form of a pamphlet.

E. DE PRESSENSÉ.

THE PRIMARY CHARGE OF THE BISHOP OF MADRAS.

THE primary Charge of the Lord Bishop of Madras has been issued from the press. The connection of that publication with the work of God in South India warrants me in giving you an extended notice of it, to say nothing of the high authority from which it emanates.

A little more than eighteen months ago Dr. Gell landed at Madras, and entered upon his arduous duties as Bishop of this diocese, in succession to the fervent and pious Dr. Dealtry. The field before him was vast, the work novel, the responsibility great. His relation to his own clergy, divided as they are into chaplains and missionaries, called for tact and discrimination, and the same qualities were still more demanded by the connection more or less which he must have with the numerous missionaries of the Nonconformist churches. In that short period, his courtesy, judgment, sense, and charity, have gained for him the respect and esteem of all. Careful in the performance of his own specific duties, he has identified himself thoroughly with the welfare and the work of our Bible and book societies; and the heartiness with which he took part in the union meetings of January last, proved his catholic spirit. Bishop Dealtry has in him a worthy successor.

A visitation tour in India is no easy matter. The Bishop of an English diocese is carried through it or to any part of it "in a first-class carriage of ease." Small and out of the way places are reached by drives through hill and dale. Mansions and mansees furnish him a home. Men of refined manners and proved scholarship listen to his words with reverence. He is amongst his countrymen, and the questions he is called to discuss appeal at once to the sympathy and experience of himself and his hearers. Not so with his Indian brother. The rail affords him only occasional help. Hundreds of miles must be crept over in the palanquin or the bullock-coach. He journeys for long distances through a sparsely populated country. By day the white road glares in the sun, and at night the

jungle-shrubs are gilded by the passing torches. He passes villages shaded by thick foliaged trees. They are inhabited by men whose ideas and customs are the antipodes of his own. A few hundreds of British soldiers in far-off cantonments with their chaplain are all he sees of his own countrymen, save perhaps a doctor, a judge, or a magistrate, who may be his hosts on the way. Groups of missionaries from solitary stations assemble to meet him, to tell what "the Lord hath done by them," to ask his counsel, and then away to their mission homes beneath the shadow of heathen shrines. He is called to sympathise with a foreign race, to master questions utterly diverse from all former thinkings, and to advise upon questions pregnant with influence for the weal or woe of the future Church of India. Within these eighteen months the Bishop has taken three such tours. The first was through the province of Tanjore, made memorable for ever by the name of Swartz; the second was to the north, through Kurnool and Bellary; and the last through Tinnevely and the Hindu kingdom of Travancore. His eye carried with it the power of seeing, his mind the habit of quiet reflection. He returned to the Presidency to deliver this primary charge, infinitely better informed on Indian subjects, especially in their Christian aspects, than many a civil servant who goes home after a thirty years' residence and dogmatizes on Indian missions, whose time has been spent over an office table, or at most within the bounds of a single province, and his opinions formed by the partial and prejudiced statements of *cutcherry* officials.

The Charge prominently notices the position of the British soldier in India. The difficulties and temptations which beset him are fairly stated. Indolence and *ennui* beget intemperance and vice of varied forms. It is recommended that to secure his more efficient instruction in religion, the chaplain should seek the help of any agency, and that the formal services of the Sabbath should be

sustained by week evening lectures, in which instruction should be more simple, and devotion less precise than in the sanctuary. The establishment of reading rooms and lectures, the provision of innocent recreations, are means to be used to relieve the monotony of Indian life, and rob temptation of its best ally.

A matter worthy of note is Government education in India. There is some relief in the evil aspect of the present system. In some cases there are Christian masters in the Government schools, and books are used in which Christian principles and facts are mentioned. Nor can it be denied that dependent as education now is upon heathen masters, the introduction of the Bible would be a doubtful good. Granting all this, the position assumed by Government is weak and inconsistent, a point which the Bishop puts with singular felicity. Their leading principle has the appearance of being the protection of heathenism, not the encouragement of Christianity. It *excludes* the Bible with exceptions, instead of *including* it with exceptions. It says, you shall not have the Bible unless you want and ask for it, and then not in school hours; instead of saying, you shall have the Bible unless you refuse it. It is possible that at the first the practical carrying out of one of these principles might, owing to the want of agents for teaching the Bible, be very much the same as that of the other. But in the long run they would be very different, and I believe that one is in accordance with the mind of God. The Gospel word is come, we have good things for you, Come and see. And the faithful stewards of the Gospel throw open their treasures, that whosoever is willing may come and see.

The charge refers incidentally to another Government question, and in this instance with congratulation. Government has finally disconnected itself from the support of idolatrous and Mohammedan worship. I say finally, because though direct connection with idolatry ceased long ago, Government has until recently acted as trustee of revenues and lands belonging to mosques and temples. Now this indirect connection has also ceased. By an act passed on the 10th of March in this year it is provided "that lands and other property managed by the Government for the benefit of mosques, temples, and other religious establishments, shall be transferred to trustees or managers professing the religion for the purpose of which such establishment exists." It is very likely that this act will attract but little attention, yet it is a step in the right direction, for which we ought all to be thankful. It consummates, in one branch of the administration, the reform commenced fifty years ago by Wilberforce, Thornton, and their co-workers. The imposing external display of Hinduism in its temples, feasts, processions, &c., will gradually wear away. Several of the largest temples in Tanjore are at the present time subjects of suits in the civil courts, in consequence of

disputes between the Brahmins and the trustees. As the old managers die off, it is exceedingly difficult to get their places supplied. There is a general feeling of aversion amongst respectable men against having anything to do with a system which even they confess to be "ready to vanish away."

I have thus given you a brief outline of the matters incidentally referred to in the Charge. Its tone is decidedly missionary, and its contents refer chiefly to the work and Word of God amongst the heathen. To these portions I now turn, and, not keeping exactly to the Bishop's order, I will endeavour to throw them into a form as brief and intelligible as possible. 1.—As to the principle of missions, we have a very distinct and emphatic utterance. The conversion of India to Christ is the grand purpose of British rule in India. But for that, the Englishman might be in India as a merchant, a traveller, an adventurer, but not as a governor. Every Englishman ought to rise up to that idea. Military chaplains, though ministering chiefly to European congregations, must not hold themselves free of responsibility. They must help on the issue by counsel, pulpit-teaching, missionary prayer-meetings, by a pure and lofty example, and by the acquisition of at least one native language.

2.—Some tokens of success. Out of eighty-six missionaries actually on duty in the diocese, thirty-eight are natives. Out of eleven persons ordained deacons by the Bishop, eight were natives; and out of fourteen priests, eight were natives. Of 4808 persons who have been confirmed, 3890 were natives.

Travancore is governed by a Hindu prince of liberal views. In that country there were 734 baptisms in a single year, and 1008 natives were confirmed. "In Tinnevely,"—I quote the Bishop's words,—"the Word of God, preached by devoted men, has not returned to him void, but has accomplished much. Not all the results are there that everybody says ought to be there. But there are many saved and sanctified souls there—not perfectly sanctified, but wonderfully different from the soul of an idolater; there are men spending themselves for the Gospel; there are native pastors, tried and efficient; there are catechists, bent on winning souls to Christ; there are aged Christians, waiting for their call to go and be with Christ; there are many intelligent children, learning God's Word and the spirit of the Gospel; there are many congregations in which the heartiness of the people and the preaching of their minister would put to shame many an English church; there are external signs of something new and something better than the old heathenism, in the cleanliness and order of the Christian villages; and there is an acknowledged superiority in the intelligence and civilisation of the Christian population, which must influence for good the heathen around."

3.—The Charge refers briefly to one field where there is little progress and much trial,—I mean Tanjore. This brief reference in the Charge is

explained by the fact that the Bishop embodied his views and counsels in a letter specially addressed to the Tanjore missionaries. That letter I have read again and again, partly because it refers to the scene of my own labours for some time, partly because of its wholesome spirit and calm sense. It is a beautiful epistle ; plain, outspoken, searching ; full of warm feeling and tender sympathy. I may supply the ellipses in the Charge by a reference or two to this letter, that the reader may have a complete view of the Southern missions over which the Bishop presides. "If asked to express in one word what appeared to me to be the condition of the Tanjore missions generally, I should reply that they were *stationary*. They are not lifeless, but neither are they growing. No ground seems to be gained ; with some exceptions only the old ground is maintained, and scarcely maintained. For this state of things two causes are assigned ; and any one who has known and studied the churches inherited from the first missionaries in Tanjore will feel how truly these do lie at the root of the decrepid Christianity of that province. They are—the schismatic efforts of the Lutheran missions to draw away people through the encouragement of caste, and the bad spirit generated in the church itself by a century of caste indulgence. It is also suggested that more conversions might be made, and new lifeblood brought into the Church, by more frequent and systematic preaching to the heathen." The Madras Committee of the Propagation Society have backed up the suggestions of the Bishop by several practical resolutions ; amongst the rest this one : "That each missionary, except the principals of the seminaries, and the principal of the Tanjore High School, be expected to devote one month in three to purely evangelistic work." It may be stated as an illustration of these facts, in connection with the Propagation Society, that the Christians connected with the Wesleyan missions in that province have the same distressing and depressing characteristics as their Church brethren. The evangelistic work of those missions, however, both in the schools and the streets, is full of encouragement, and has already yielded precious fruit.

4.—Statistical representation of the present state of the missions under the Bishop's oversight :—

Madras (Church Soc.)	650
„ (Prop. Soc.)	1187
Out-stations (do.)	659

Cuddapab (Prop. Soc.)	971
Tanjore (do.)	4235
Tinnevelly (do.)	10537
Do. (Church Soc.)	21804
Travancore (do.)	7915
Telugu Country (do.)	294
Total	48,252

There are also 20,651 candidates under instruction.

5.—Some hints of the field still untouched by missionary labour.

The city of Madras contains a population, according to the most recent census, of 427,771 ; of these 21,839 are Christians of all denominations, or about five in every hundred. Three quarters or four-fifths of these are Roman Catholics ; the proportion then of Protestant native Christians to the heathen is very little, if at all, more than one to every hundred, and those connected with the Church of England less than one to every hundred.

Omitting Travancore, because its population cannot be ascertained, and Mysore and Coorg, because they are occupied by other societies, the Madras Presidency contains a population of nineteen millions, amongst whom there are about 53,000 native Christians of all denominations, that is, one Christian to every 360 heathen, or less than three in every thousand.

In Tinnevelly, the most successful of mission-fields, among a population of 1,300,000, there are 33,000 baptised Protestant Christians ; that is, one in fifty.

The limits of the Madras diocese embrace about 30,000,000 of heathens ; the number of clergymen employed amongst the natives is less than one hundred. Suppose half the diocese only to be assigned to the Church of England to evangelise, there is at present only one clergyman to every 150,000 persons.

I have given a faithful outline of this charge. Its statements are of the highest authority, and its opinions of great weight, and the calculations with which this summary concludes suggests to every Christian the necessity for continued prayer, energy, and benevolence, on account of a land so peculiarly our own, and in which so much Christian work remains to be done.

W. O. S.

MADRAS, July 27, 1863.

THE SLAVES OF THE SOUTHERN STATES.

As the war advances in America, it appears to become more certain that, whether the Union be maintained intact or not, Providence is so directing events that the slaves will get their own, by being, sooner or later, delivered from the wrongs under which they have suffered. The North is forced to give them a more prominent position than it at first

intended, while the South feels that its hopes and dependence must be placed on their good-will and loyalty. There has been much anxiety to know the present state of feeling among the negroes themselves. Little insight has been given into this since the beginning of the war. The system has rather been crumbling to pieces by each new inroad

of the Northern tide, than breaking up by any violent convulsion. A recent book, published by a Captain J. J. Geer, formerly a clergyman in the Methodist Episcopal Church, recently a prisoner of war among the Confederates, gives a more vivid view than any we have recently had into the true state of negro feeling. In his attempts to escape, the negroes rendered him most valuable assistance, and by their readiness of invention he and his fellow-prisoners were kept acquainted with the important incidents of the war, which the slaves were carefully observing. The following quotations illustrate this :—

"One evening I noticed an unusual excitement among the rebel officials. To ascertain its cause I again had recourse to Tom. He requested me to tear a hole in my coat, and then order him, in the presence of the guards, to take it to some tailor for repairs. He insisted that I should speak angrily to him, for such a course would more effectually deceive the guards. I did as he had directed, and he demurred, declaring that he wished 'dem Yankees would mend dar own close.' The guards in a peremptory tone commanded him to get the coat and have it repaired forthwith. This was what Tom desired; and with many protestations of hatred toward the whole Yankee race, he with great apparent reluctance carried the garment from the prison.

"In a short time he returned, seemingly in the same mood, and with well-feigned indignation handed over the coat. On examination I found a newspaper in one of the pockets which contained an account of the evacuation of Corinth, the surrender of Island No. 10, and the bombardment of Fort Pillow, New Orleans, and other important information of which we had previously known nothing."

This trick was repeated several times. In a similar manner he got news of the proclamation of emancipation :—

"As I was walking in the yard, a negro, who worked in the prison, slyly pulled me as I was passing him, and exclaimed in an under tone :—

"All us darkies gwine to be free, yah ! yah !"

"What?" asked I, taking care to avoid being seen by the guards.

"Why, all us nigs gwine to be free, yah ! yah ! gin us yer coat, massa !"

"I fully understood this coat business, as the reader must be aware from an explanation previously given, but, as I had no coat myself, I went to Captain McCormick, my messmate, and got his. It very fortunately had a long rip in the right sleeve.

"Here, nigger!" cried I, in loud tones, 'can't you get this coat mended?"

"Mended!" exclaimed the intelligent fellow, in assumed tones of wrath, intended for the guards. 'I wish dar wus no Yankees! dere more bodder den dar wuff! good deal!"

"Go get it mended for him, you black skunk!"

exclaimed one of the guards, 'and make him pay well for 't.'

"Dat's jes what dis yere nigger 'll do, I golly!"

"The coat was taken roughly away by the negro, and returned the next morning, with the rip mended, and a copy of the *Richmond Enquirer*, containing the *President's Emancipation Proclamation*, artfully concealed in the lining! The paragraph was carefully marked all around, and its perusal gave me the utmost delight. I dared not tell even my most intimate friends how I got this paper, for there were spies among us to report us."

Another incident is told of the time of his escape illustrative of negro feeling :—

"While we were reconnoitering our ground, I observed an old grey-haired man nearing the fence with his furrow, and when he paused a moment to scrape his plough, before returning across the field, I rapped on a rail, which instantly drew his attention. When I caught his eye, I beheld an intellect and a sympathy languageed there which gave me hope.

"Well, uncle," said I, 'I am travelling through your country, and I am very ragged, as you see. I don't wish to call on white folks in this condition, and I am very hungry. Could you get me something to eat?"

"Oh, yes, massa! God bless you! all you want; but go back! go back!" he continued, waving his hand, as if to hurry me back to our hiding-place; 'go back, massa! they's after you wid de houns and de horses! Do you see dat old cabin up dar, in dat field? To-night, just at 'leven o'clock, come to dat cabin, massa, and I'll gin you all de supper you want. Now, go back! go back, massa!"

"Uncle, you won't bring anybody with you, will you?"

"Why, God bless you, massa. *I knows you! I knows you!*"

"Now, uncle, what do you know about me?"

"Why, you's one of dem Yankees dat broke away from Macon prison, massa. *I knows you!* God bless you!"

"Well, uncle, don't tell that to anybody, will you?"

"Tinks I tell anybody, massa, when all I's got in dis worl' depends on ye? No, no, massa! But go back! go back, till 'leven o'clock! mine, now, massa!" and he started after his plough, for by this time the other hands were approaching."

At the appointed hour they went to the rendezvous, where they found the old negro with food. He gave them directions as to their route, and these instructions to avoid the bloodhounds :—

"He told us when the dogs followed us in the cane-brake, in order to prevent them from keeping the trail, we should travel as much as possible in the water; but if we should be closely pursued, to leave the cane-brake and tako to the Ocmulgee river. He assured us that the dogs were fearful of the alligators with which the river abounded, and

that the slaves were taught that alligators would destroy only negroes and dogs. He didn't believe it himself, although his master thought he did. He added :—

“ ‘If dem houns gits close on to you, why you jis get a long pole, and hop about twenty feet, if you kin. You do dis four or five times, and whenever you light, why jis put some pepper in de holes what your heels make, and when de honns come, dey lose dar seent, and den dey goes a snufflin and a snufflin ron’n’, and bymeby dey snuffles up dat ’ar pepper into dar nostrils, and den dey’ll go chee! chee! chee! and dat’ll be de last dem dogs can do that day.’ ”

There seemed to be a regular “underground railroad” established among the negroes from here to the sea.

A scene is described as having recently occurred in New Orleans which shows with what different feelings the Northerners begin to view the coloured people :—

“That afternoon I witnessed a scene new in New Orleans—and, indeed, new in our country. It was the funeral of a negro captain, conducted with both military and civic honours. Captain Cailloux was a native of New Orleans. He was one of the first to respond to the call of General Bntler for coloured volunteers, by raising a coloured company. He is said to have borne himself with great prudence and

gallantry in several engagements, and was killed before Port Hudson whilst in the discharge of duty. His body could not be brought down until since the capture of that post. It lay some days in state, and was conducted to the grave by the largest procession, it is said, that ever was formed on a similar occasion. It was miles long, all composed of coloured people (of whom there were two military companies), and marshalled by black officers, mounted and on foot.”

Whatever the war may accomplish else, it seems from many indications to be bringing nearer and nearer the removal of the curse of negro slavery, which has been the blight of America and the disgrace of our European races. In no circumstances are the evils of this system and its unchristian character more clearly displayed than in the attempts of churches and ministers of religion to defend it. They contend with weighted armour, which drags them down at every step. It will be found to be a day of happiest deliverance to the many truly excellent men of the South themselves, when, freed from the burden of such a stigma, they shall be able to receive the right hand of fellowship from the whole Christian world. May God speedily bring about the deliverance of the African race! Such deliverance will more than compensate in its future effects for all the miseries of this gigantic war.



MONTHLY CHRONICLE.

[Our Readers will bear in mind, while perusing this Chronicle, that the news of each country is supplied by resident Correspondents.]

ENGLAND.—In connection with the dearth of candidates for the ministry in the Church of England, the *Guardian* has been discussing the position of curates. This has produced several letters from this hardworking body of clergy, showing the severity of their lot. One of them thus writes of his own experience :—

“Excuse me if I am egotistical for a paragraph by way of illustration. I myself am a curate, and my average income during the whole time I have been so has been 81*l.* a year. In two curacies I have received 100*l.* a year, in one 80*l.* a year, in two others 50*l.* a year, and in one 120*l.* a year. I am now forty years of age ; what little money I began life with has been used to eke out a living, and there is nothing before me now but what I can earn as a clergyman, and my wife—a clergyman’s daughter, sister, and wife—as a daily governess. High Church Bishops will not give me a benefice because I am poor ; Low Church Bishops, because I am of your colour ; and lay patrons know nothing about me. And so I must work while I can for what I can get, as above, and then—‘what next ?’ Happily I have a strong faith in the good providence of my Chief Shepherd, and though I do not see *how* to avoid dying in a workhouse, I do not think He will let me. But as far as our present arrangements about curates go, they would let me die there without any hesitation, as soon as I became useless.

“But it may be said by men of the world that there are plenty of good things in the Church, and men of ability are sure to get hold of them. I dare not be a ‘fool in boasting’ after the manner of one who could afford to take that line, and therefore I will not say I am a man of ability by way of contradicting this theory, which many *think*, if they do not make it the subject of open assertion. Let it be, not myself, but the Rev. A. B. C., who shall be a standing witness against it. The Rev. A. B. C., then, is a man about my own age, and also a curate. He has had several very responsible charges in the Church, and I have enclosed you some private evidence of what people think as to his conduct in the fulfilment of his duties towards them. Once, I know, he had charge of 10,000 people in a sea-port town parish, another time of about 4,000 in a mining district ; and he got the reputation of being a hard-working clergyman. People say there are so many clergy who cannot preach decently, and perhaps there is some foundation for the assertion ; but the Rev. A. B. C. has always been spoken of as a good preacher, and you yourself, as well as other reviewers, have expressed such an opinion in respect to his published sermons. He can preach written sermons for the intellectual, and extempore sermons

for the uneducated, and seems to make a point of keeping well up with the age. He is also known to the world as an author, independently of his sermons, [as your own review pages again testify ; and is a writer of stories, essays, and reviews, to the extent of many hundreds of pages, with which his name is not openly connected. Has he not sometimes been permitted even to speak in your columns ? In short, I know, from work of his with which I am acquainted, that this curate can work as hard as any ordinary clergyman at the duties of his parish, that he can supplement those ordinary duties by undertaking any business that falls to the lot of clergymen not curates—such as church restoration, or ‘parish business’—that he is a literary man of some standing, and that society receives him well,—and yet that he is no better off than I am, nor likely to be. I could, if I thought proper to do so, heighten the picture I have drawn, by telling you of the anxieties about debt, &c., to which the Rev. A. B. C. is subject, and of the absolute difficulty which he finds in paying for the very necessities of life ; but these sort of things do not look ‘nice’ in a newspaper (stern realities as they are), and therefore I content myself with telling only what I have told, my object being simply to give force to what I am about to say further.”

Another thus reviews the position of a number of his most promising friends at college :—

“I was looking over the *Cambridge Calendar* for the year 1854—the year in which I took my degree—that is, nearly ten years ago. I find that in that year at our small college about a dozen men took their degrees, ten of whom went into orders. Now, it so happened that with one or two exceptions the men of that year particularly distinguished themselves, and were the best set of candidates for the ministry which any one year had furnished from that college. Perhaps this may sound egotistical, but I take the unanimous opinion of the tutors of that time, and give it for what it is worth. I am able to tell the history of nearly all those men, and you will scarcely believe that I am serious when I say that only one of them has a living, and he by far from a well-conducted man when in college, closing a questionable career by just escaping a pluck in his last examination. This man, being the brother of Lord —, fell into a comfortable living within two years of his ordination, whilst the remainder—leaving out one who is tutor of the college—are still struggling in curacies, because they have no family interest. I believe my own case is better than that of the others, and I have the sole charge of a new district, poor, populous, and wicked, with 120*l.* a year, and little prospect

of increase. Like many others, I have been waiting to be married for a long time, but dare not risk the chance of a livelihood in the holy state of matrimony. Now, I am far from grumbling; nay, I have learned after much struggling to be contented, and to thank God for the discipline which tries the patience of the heart so much; but if I had known what I know now before I went into orders, I think my unformed character would have led me to seek another course of life, as has been the case with many more. Let me give you another instance. I will take the case of six personal friends in this neighbourhood. No. 1 has been fifteen years in orders, is forty years of age, is a first-rate man in every respect, and has arrived at the dignity of a poor district with 130*l.* a year. No. 2 is thirty-four years of age, has been eleven years in orders, and has the same. No. 3 is thirty-four years of age, has been eleven years ordained, and has the same. No. 4 is thirty-six years of age, has been thirteen years in orders, and has a district with 120*l.* a year. No. 5 is thirty-one years of age, has been in orders eight years, and has a curacy with 130*l.* a year. No. 6 is the same age, has been in orders the same time, and luxuriates in a curacy of 100*l.* a year, with a population of about 12,000. These are by no means the worst cases I could bring, and I will venture to affirm that six better educated and harder working curates cannot be found. And what are their prospects? Absolutely none, and yet they do not murmur. Nay, I have never once heard a complaint issue from their lips."

Another writes:—

"I am now fifty-four years of age. I am a curate, and likely to continue so as long as I live, or as long as I shall have strength to work.

"The testimonials which I have received from time to time, if I cared to speak of personal qualifications, would bear ample testimony to respectability of character and efficiency in the discharge of duty.

"During the thirty-one years I have been in holy orders, it would probably be unreasonable to expect that I should have experienced a uniform system of treatment from the various rectors and vicars whom I have assisted during that time.

"But I must mention here, by way of parenthesis, that for four years I enjoyed the dignity of being the rector of a parish that had no rectory-house, and the net *tith*e of which amounted to 8*l.* 11*s.* 9*d.* This benefice, I suppose in irony called a living, I was obliged to resign, it being a fact that by far the larger proportion of the parochial income was absorbed in the maintenance of the necessary conveyance which was indispensable to a married incumbent living at the distance of three miles from his church.

"Having thus, from prudential motives, resigned my benefice, I resumed once more the subordinate position of an assistant curate.

"Previously to this time I had two rectors, one rich and the other poor. The poor man from all

sources had some 300*l.* a year, while the annual income of the rich man was nothing short of 1100*l.* From the poor man I received a stipend of 100*l.*, and in course of service was remunerated by the rich rector with 75*l.* and 80*l.* a year, until when nearly *in articulo mortis*, nature probably contemplating the dim future, softened a trifle, and the curate who had been virtually in sole charge for nineteen years was at the last moment rewarded with an increase of salary to 100*l.*"

On this subject the *Guardian* remarks in a leading article:—

"The place where the shoe pinches is the absence of any reasonable prospect to a poor clergyman of bettering himself in his profession. Our correspondents nearly all agree in stating, what our own observation attests, that the absence of this prospect it is which deters many young men from embracing the calling of a clergyman. They do not object to the thought of a small income and a little self-denial during the early years of their clerical life: other professions are subject to the same inconvenience, and they, of all men, ought to be ready for the work's sake to endure it. But their friends remind them that it is not only in the early years of their career that they have this struggle to expect; they may work on through life, and be ill-paid curates still,—nay, may be unable to obtain a curacy at last at all. It is this, far more than any imaginary difficulty about subscriptions or tests, which makes prudent parents dissuade their children from embracing the noblest avocation to which a Christian man can devote his life. We may regret the prevalence of mercenary motives, and appeal to our young men to enlist in the service of their Divine Master without looking so carefully to the temporal result. We may blame the spirit of an age which dwells so much on the hope of comforts and enjoyments in life. Yet it is true—we have the highest authority for it—that the labourer is worthy of his hire: all orders of men, even the least secular, are susceptible of human motives and influences; and we have no right to expect that any class shall be devoted to a life-long service, for which not so much as a bare subsistence is guaranteed in return.

"When we look round for some way of remedying this unhappy state of things, we are met at once by the existing abuses of ecclesiastical patronage. It is clear enough that, without the addition of a shilling to the revenues of the Church, they might upon a different system be made to do far more than they do at present to attract and reward young men engaged in her service. If we could but promise every curate, who had laboured faithfully and efficiently for ten years, a benefice of his own, even of a very moderate income, we should have changed the whole aspect of the sacred ministry, considered as a profession and provision in life. But is it possible to realise such a dream, or to make any approximation towards it? Here is a question worthy of all attention by convocations,

church congresses, and churchmen of every grade; it is of vital consequence to the church.

"With the exercise of private patronage it is, of course, impossible directly to deal; that can only be influenced by public opinion condemning the abuse of a sacred trust to personal and selfish ends. But public opinion itself has to be formed; and private patrons will never learn to see the error of conduct in which public patrons set them the worst possible example. Whilst the best livings in the gift of bishops and capitular dignitaries are given away from their dioceses, or to very young members of their own families, it is hopeless to reason with lay patrons on the error of their ways. The first step, in our opinion, towards the relief of the curates who have deserved preferment by good service, is to recover all ecclesiastical patronage from abuse. There is really no reason why any of these livings should be treated as private property, or conferred on the relations of ecclesiastical dignitaries. Crown patronage must follow in due course, if the point could first be gained; Whig politicians might struggle hard for the preservation of what they regard as a traditional appanage of their families, but the general voice would be too strong for them in the end. Meantime, let the dissatisfied curates, and all who feel for their wants, unite in demanding cathedral reform, and especially that branch of it which is concerned with the disposal of capitular patronage. Besides the actual gain to be derived from it, churchmen would find their full account in such a measure from the vantage-ground it would give them in pressing on the laity that duty of supporting their ministers, which is as yet so dimly perceived, and so very rarely fulfilled."

A curious correspondence, says the *Record*, is being carried on in the *Church Review*, the organ of the "English Church Union," on the subject of the Eucharist. The Rev. Archer Gurney, of Paris, and the Rev. Charles Gutch, of Cambridge, subscribe their names, whilst others write under initials or other signatures, such as "A Country Priest," "Conciliator," &c. One letter is from "J. C. C.," who tells us that he has the experience of town and country, "a union workhouse, a city hospital, and missionary work in the midst of Calvinistic religionists." In short, he writes from "the most Catholic city (as Pugin would have called it in regard to its number of churches) of Norwich." "Here," he says, "we have about forty churches and a cathedral."

"I have often," he says, "myself had the happiness to administer the *Vaticum* to dying boys and girls of my schools, who, but for their regular presence at our celebrations, could never have been on the sudden prepared. The persons whose ignorance of the Sacred Mysteries has often to me been so shocking, have learned their catechism as children as they learned their geography, and could tell me as much about the Eucharist as they could about Patagonia. But I have found some who could tell me about New Zealand or Australia, because *they*

had been there, whereas they had never been at the Holy Eucharist. *That* was their *terra incognita*."

Another writer, under the signature of "Conciliator," writes:—

"In conclusion, I would invite *them* to discuss this question: whether it be possible, or not, to lessen differences on this point which exist between Roman and Anglican Catholics, and how, if possible, this may best be done? This cannot be a theme unworthy of a theologian's deepest thought."

Another specimen is found in the following notice:—

"To the question which 'W. G.' asks,—viz., 'Whether the Roman Catholic system of five or six masses on Sunday morning, including one high mass, is preferable to the plan usually adopted by good Churchmen amongst ourselves, of an early communion, and a late one after morning prayer and Litaney?' I answer unhesitatingly, that is *far preferable*."

Another speaks of "consecrating the Host," but this is censured.

"A large and influential gathering of ministers and laymen," says the *Patriot*, "from various parts of the country, met on the 10th September, in the school-room of Castle-gate Meeting, Nottingham, to receive reports from the late tutors of Cavendish College, Manchester, and to establish a new mission institute in the midland counties. After some discussion, in which the relative advantages of Nottingham, Derby, and Leicester were considered, the meeting was of opinion that Nottingham would be found the most eligible locality for such an institution. The new college is to bear the name of 'The Congregational Institute for Theological and Missionary Training,' and its object is thus defined:—'To train young men as Evangelists, Congregational, home and colonial missionaries and pastors.' The institution will be conducted upon the non-resident principle, the course of study to extend over two years, and to embrace three principal departments—theology, the English language, and preparation for and active service in Evangelistic work, under the direction of the tutors and ministers in the neighbourhood. Subscriptions amounting to several hundred pounds, including one from James Sidebottom, Esq., of 100*l.* per annum, and another from Samuel Morley, Esq., of the like amount, were promised in the room, and it is hoped that the income of the institution will be commensurate with the importance of the objects which it contemplates."

"The Fiftieth Anniversary," says the *Wesleyan Missionary Notices*, "of the First Methodist Missionary Meeting held in the town of Leeds, in October, 1813, has been accepted as the occasion for the commencement of the Jubilee of the Wesleyan Missions. That first meeting marks an epoch in the mission history. Dr. Coke was about to commence a mission in the East, which would require large support; while by his departure the missions would be deprived of his personal services

in the collection of money. It is proposed that the jubilee shall be celebrated with special religious services, in acknowledgment of the growth and success of the Society's missions. They will be followed by similar services in London and throughout Great Britain, and ultimately in every Methodist Society throughout the world. The friends of missions in Leeds will not permit so great an occasion to be barren of useful and substantial results. They are prepared to commence a Jubilee Fund, with a view to the accomplishment of some objects highly desirable. The precise character and number of these objects have yet to be determined. They will all have a direct bearing on missionary operations—on missionary efficiency and success. The friends in Leeds have also intimated their wish to receive and provide for, during the jubilee week, all members of the General Committee, the Treasurers of the District Auxiliary Missionary Societies, and such other gentlemen as shall be introduced to them by the Committee in London."

The *Newark Daily Advertiser* of the 14th August says:—"A council, composed of members of ten Baptist churches in this city and vicinity, was held yesterday, in the lecture-room of the first Baptist church. The Rev. George E. Horr, of Orange, was chosen moderator, and the Rev. D. T. Morrill, secretary. Clement Robinson (coloured) was the candidate for ordination. He was a slave a few years since in the employ of A. S. Shaffer & Co., Petersburg, Virginia, a branch of the house of Halsey and Hunter in this city. He was owned by a Dr. Spencer, who valued him at \$1800, but, in consideration of his feeling called, as he then did, to go to Africa and preach the Gospel to his countrymen, his owner consented to sell him for \$1200. His owner and employers gave something, and then he came to this and other Northern cities, where he soon secured the requisite sum to buy his freedom. During the last four years he has been in a course of preparatory study at the Ashmun Institute, Pennsylvania, under the patronage of the N. J. Baptist Education Society. Recently he has been labouring with success as a teacher and preacher among the 'Freedman' in Alexandria, Virginia. His evidences of conversion and call to the ministry and views of doctrine being satisfactory, the council unanimously concluded to proceed to his ordination."

In the "Tenth Annual Report of the London Open-Air Mission," published recently, the following occurs:—"In reviewing the work of the ten years which have elapsed since the formation of the society, the committee desire to express their devout gratitude to Almighty God for the measure of success which He has been pleased to vouchsafe to open-air preaching. When the mission began but little open-air preaching was attempted, and that little was often done by poor and despised men. Now, not only are there hundreds of earnest Christian laymen of all classes who either stately

or occasionally preach out of doors, but a large number of bishops and clergy and ministers of all denominations are found preaching in the open-air, and the practice is encouraged by the Church Pastoral Aid Society, the London Diocesan Home Mission, the London City Mission, the Country Towns Mission, the Home Missionary Society, the Islington and Clerkenwell Home Missions, the Christian Instruction Society, the Young Men's Christian Associations, and other kindred institutions in London, besides the various city and town missions throughout the kingdom. In fact, open-air preaching has become an established institution, and is now regarded as an absolute necessity by those who know the condition of the masses of this country, and are anxious to carry out the Saviour's last commission, 'Preach the Gospel to every creature.'"

The Strangers' Home for Asiatics has lately received an addition to its funds from an unexpected and remarkable source. A Hindu gentleman who was present at its last annual meeting, and who subsequently visited the Home, sent to his friends in Bombay an account of what he had seen, and an appeal for aid to the funds. The result has been that subscriptions to the amount of 1018*l.* 4*s.* 7*d.* have thence been remitted to this country. The following amounts are very liberal, and the names of the donors deserve to be spelled out and honoured:—Kursaudas Madhasdas, Esq., 500*l.*; Goverdhadas Purshotumdas, Esq., 200*l.*; Mauocklal Purshotumdas, Esq., 200*l.*; Davidas Purshotumdas, Esq., 100*l.*

The *Times* says:—"The Royal Warrant appointing the Right Rev. Bishop Trower, D.D. (formerly Bishop of the Scottish Episcopal Church at Glasgow), to the see at Gibraltar, has passed the Privy Seal and is now at the Crown Office, from whence in a few days the letters patent under the Great Seal will issue. The Bishop will, we believe, then only have to take some formal oaths before his Grace the Archbishop of Canterbury before proceeding to the Mediterranean to enter upon his duties."

It is stated that, at Miss Nightingale's recommendation, Miss Margaret Goodman has been appointed matron of the General Hospital at Birmingham; and it was also said that three days after receiving the appointment she joined the Romish Church. This report has been authoritatively contradicted.

SCOTLAND.—An interesting meeting, or conference, was held at Perth, on the 2nd, 3rd, and 4th of September. It was attended by a large number of men from all parts of the country, and its proceedings were conducted partly in public and partly in comparatively private gatherings. At the public meetings, of which one was held each evening, the Town Hall, capable of containing about 2000 people, was filled, and the morning meetings were attended by numbers not very much smaller.

The special subjects of conversation at these meetings were the Love of God, the Word of God, and the Work of God. The tone of all the speakers, and the spirit which appeared to breathe in the prayers, were earnest and humble; and testimony was borne by many to the spiritual benefit that they had derived. In the afternoons evangelistic services were held in the town and neighbourhood; and it can scarcely be doubted that many of the Christian people who were present received much refreshment and edification, while it is hoped that not a few of those who had been previously irreligious were led to consider their ways, and to flee from wrath to come.

The annual public meeting of the Missionary Society in connection with the Theological Hall of the United Presbyterian Church, was held in Edinburgh, on the 16th of September. The object of this Society is, in the first instance, to excite and maintain a missionary spirit in the minds of the students themselves, and in the second, to address congregations and collect funds for the promotion of missionary objects. With this view the members of the Society, during the last year, held 203 meetings and collected about 420*l*. This is not to be despised; but more valuable is the direction of the attention of the future ministry to the subject of missions, and to the call that is addressed to the Church to occupy the world-field in the interest of her risen Lord. It is gratifying to know that many of those who in former years took an active part in the proceedings of this Society, are now themselves labourers in the mission-field.

Amongst the proposals for the union of various sections of the Christian Church, a most unexpected one has been recently made, and apparently with perfect seriousness. It is proposed to unite the Established Churches of England and Scotland, or rather, to annex the latter to the former. This proposal appears to find favour with some who are ready to cast away not only the Union settlement, the Revolution settlement, the traditions of their fathers, and the glory of their land, but also their own ordination vows and the principles which they have heretofore professed. The only comment that can be made upon this is the question, "Can it be?" and the further question, "If so, what next?"

Mr. Grant Duff, M.P. for the Elgin burghs, has been roundly taken to task by some of his constituents for his support of the proposal to open the Edinburgh Botanic Gardens on the Lord's Day, and of the Prisoners' Ministers' Bill, which is now the law of the land. He defended himself with the usual arguments;—with what success the next election will show.

We are generally taught to believe that commerce has a liberalising tendency. It is difficult to reconcile this idea with a motion that was lately made in the Edinburgh Merchant Company. Mr. Blackadder, formerly a magistrate of the city, was proposed as chairman of that body for the year. It was admitted by all that he is admirably qualified

for the situation, and that he possesses one qualification which few of the members possess, namely, that having retired from business, he is able to devote a large portion of his time to the duties of the office. Now it happens that Mr. Blackadder is a member of the Sabbath Alliance, and that he occupied the chair at the meeting at which it was resolved to memorialise the Admiral of the Channel Fleet on the subject of the admission of visitors on board the Fleet on the Sabbath. On this ground it was actually moved and seconded that he should not be elected to the honorary office for which it was unanimously declared that he was the best qualified man. Such is the liberality of Liberalism!

PARIS.—Anathemas like hail thunder down upon M. Renan and his book, thereby giving it a *vogue* which nothing else would. The bishops know not what spirit they are of when they rage, and curse, and rail, to defend the cause of Him who said, "Bless them that curse you." Answers to the book are not wanting, and many a pen is yet at work on the "Life of Jesus," some for, some against it, but none satisfied; a future "Life" is looked for by Rationalists, who, discontented with the pure, inimitable Gospel, yet feel that E. Renan has not hit their mark. Still, around this futile and unspiritual romance there is such a turmoil of combative criticism, that we may yet rejoice at the prominence it gives to the name that is above every name, at which every knee shall bow. It will send many back to the Evangelists, and souls shall be saved by the very effort of the adversary to raise up false Christs among us.

Will it in any degree stop short those in our Protestant Rationalistic school who are rushing headlong down the gulf of human criticism in divine things? No! if we judge from the obsequious flattery given to M. Renan by one of the chiefs of the school in its leading paper. No! if we judge from their urging on the runners in the fatal race of ever learning and never coming to the knowledge of the truth. What is spiritual can be judged of by none but the spiritual; these men are logically unsound when they carry spiritual things before their natural discernment; of course they are "foolishness unto them," they *cannot* know them, they use the wrong instrument, they take a lancet to dissect the sun!

This party contemns the orthodox for having no science, no theologians; discerning no science, no theology, but unhallowed criticism.

This elicits replies and learned articles, while time passes and souls are lost for want of simple, earnest exalting of Christ, in faith that the Lord's power is yet put forth wherever a believing man uplifts the cross of an atoning Saviour.

The Pope is doing his best to strip Catholicism bare before friends and enemies,—friends, who would fain believe that Gallican liberty is the true bourn of his Church; and enemies, who rejoice to see her desolation. His party-reasons for sympathising with Poland, his mediæval concordat with

Ecuador, his decisive "out of the Church no salvation," and his anathema of those Catholics liberal enough to disbelieve in the damnation of all non-Catholics, are hurrying his party on to its final doom.

Nothing shows this plainer than the Malines Conference, which notwithstanding the respectable names which illustrated it, has excited no little hilarity throughout France, from the topics discussed, and the meagre results. Evidently terror is in the ranks of Ultramontanism. An odd incident occurred while the archbishop of the diocese was speaking: a fearful cracking was heard, which filled the hall with a cry of terror, and every one rose to flee. A few words from the chairman calmed the audience, and Count Kerkhove rushed to the tribune and cried: "Gentlemen, be on your guard against such panics; we had been forewarned that our enemies were attempting to make a demonstration, and we should all protest against such infamous means!" Immediately the audience, passing from terror to enthusiasm, gave the most thundering cheer. The enemy who had the honour of producing such effect was a plank of the last row of seats, which had given way under the sitters!

Count Montalembert was unsuccessful in his attempt to bring into favour the liberal state of things which he represents by the celebrated Cavour formula, "A free Church in a free State." He was applauded, but his speech has elicited much opposition, and lengthy replies in Ultramontanist periodicals.

All are asking whether our arms have been crowned with success in Mexico for the benefit of the clerical party? And the Mexicans receive not a little portion of our natural antipathy to all that is unpatriotic, although their want of patriotism is supposed to be manifested in their admiration of our government. It is believed that through them will be taken the first steps towards the recognition of the Southern States.

Some say that our expedition, most unpopular in France, is equally displeasing to America, and base it on the antipathy existing naturally between the Latin and the Anglo-Saxon races. This appellation of *Latin*, which many protest against, is getting more and more into common use.

The Minister of Public Worship has prohibited the use of a "History of the Church, intended for the Elementary Schools of the Society of Mary," in which Luther and Calvin are represented as dying shameful deaths, the consequence of their infamous lives; England, as fallen into heresy and consequent vice; the Jansenists, as blasphemers of the goodness and righteousness of God, &c. This occasioned a discussion between a Catholic paper and the *Siecle*, on the morals of the Reformation, the *Union* representing it as favouring vice, and giving as proof the double marriage of the Landgrave of Hesse. The *Siecle* takes the opportunity of retaliating by lifting the veil from the hideous lives of Catholic clergy and kings their penitents, while it gives the strong

language of reprobation which the Reformers addressed to the Landgrave, before they committed the error of giving way to his will in this matter.

But the party are blinded; the other day three men were struck by lightning while ringing the church bells to disperse the storm! When the bells are baptised they are proclaimed apt to avert by their peals storms, winds, thunder, and lightning! How should the people know better than the ritual of their Church?

The other day the Bishop of Troyes was visiting a charitable institution just established in that town; he perceived a statue under a magnificent growth of ivy. Seeing the admiration it excited among the visitors, he immediately baptised it with the name of Notre Dame du Lierre, and granted an indulgence of forty days to all who with true contrition should repeat an *Ave Maria* and the invocation to *St. François de Sales*, praying for the prosperity of the work.

Certainly, we are stirring up the zeal of the Church of Rome; they talk of forming Catholic colporteurs to sell controversial books, *because there are so many Protestant colporteurs*. But the most striking result of our provoking to zeal, is, I think, a letter signed by twenty-five priests of the diocese of Grenoble to the Society of St. François de Sales, it is as follows:—

"The efforts of the Protestant Bible Propaganda in this diocese seem to increase year by year. Several native colporteurs go to and fro, selling and giving Protestant Bibles and Gospels. The facility possessed by Protestants of quoting the Holy Scriptures, which they are always reading, gives them an apparent superiority over Catholics in religious disputations. Deeply grieved at this, several ecclesiastics have thought that the most direct remedy for the inroads of heresy, would be to recommend the custom of family reading of the Gospel and Sacred History. *The sight of the Sacred Text in a house would no longer be a sign of Protestantism*; and it would no longer be said that the most terrible arm of the reformed religion against us is the diffusion of the Gospel. The undersigned think that religious discussions are at present too rare, or too cold, and the knowledge of Christian dogmas too shallow in this diocese, for the diffusion of the Gospel translated into French to prevent serious danger; and they look upon the authorisation given to the translation of the New Testament by Abbé Glaire, as a proof that the Holy See itself desires to see the private reading of the Sacred Text encouraged among the faithful."

The letter goes on to say that the distribution must be in the hands of the parish priests. That they have already bought and given to schoolmasters and householders a few dozens of New Testaments of this version, accompanied by notes explanatory of the mass, but that, funds failing, they appeal to the Society to aid them in money, and to add this book to its works for propaganda.

The Society has actually acceded to their double wish, with, however, the strongest protest against the supposition that it would have Catholics to look upon the translation of the Holy Scriptures as their rule of faith, or as a touchstone for the doctrines of the Church, for the most faithful version seems to *cease being the Word of God* in the hands of the ignorant or of heretics, because it is not the complete and sufficient expression of His teaching; in a word, it is not the rule of Christian faith. The rule of faith is the teaching of the Church.

Surely, notwithstanding the protest, and the defects of version and notes, we do rejoice; yea, and will rejoice, even as St. Paul, when men preached the Gospel from contention. But in the restrictions and protest what a clear condemnation of the Romish system!

In July, Illzach (Haut-Rhin) had a festival of rejoicing at the asylum for the blind, instituted by M. Kœchlin, himself afflicted with blindness. It was to bless God for the completion of the German Bible, printed in raised letters at the institution. The sixty-two volumes of which it consists, covered the altar; a hymn in the same characters, composed by M. Kœchlin for the occasion, was placed in the hands of each visitor, and glorious was the Hallelujah sung. The French Bible for the blind is not yet completed, it is being printed at the Lausanne asylum. The New Testament, Genesis, Exodus, Psalms, Isaiah, Daniel, Hosea, Joel, and Amos, are printed and on sale.

Much thought is being brought to bear on Christian works of love and liberality. The lectures of M. Coulin at Geneva, since published on the subject, and the example of the Society for stimulating *systematic charity* in England, are doing their work. We feel that few among us know how to give, and that were a little system brought into our impulsive nature, it would do no harm to ourselves, or to the numberless Christian labourers suffering from want of funds, much as we feel repelled by the two words *system* and *charity* being tacked together.

The consistories and presbyterial councils of the National Reformed Church, are declaring themselves increasingly in favour of the restoration of the synods; one consistory, however, has petitioned against it, that of Havre, headed by Rationalists, and sitting illegally.

We feel a national pride, and bless God for seeing it, that France should give hospitality to the noble Spanish Protestant exiles. They are at Bordeaux.

Several Protestant churches have been opened lately; Sauzet (Drôme), and Roaune (Loire), drew hundreds within their walls to see and hear the simple Protestant worship. At Rothan (Ban de la Roche), the Catholics and Protestants had hitherto worshipped at different hours in the same edifice; but the Protestants, becoming more numerous, subscribed; and, aided by the Government, built a new church, leaving the old one to the Catholics. The

curé to whom the old bells remained, set them all ringing joyfully, with true courtesy, for the Protestant festival!

At Vesoul, where the Protestants have worshipped in the hall of the justice of the peace, hitherto, great opposition was made by the clericals to their erecting a church on a piece of ground they had purchased in the centre of the town. The Minister of Public Worship has granted authorisation for the construction, as he has also done at Périgueux.

SPAIN.—The Rev. Dr. Rule, of Aldershot, writes to the *Watchman*—"I have received a letter from Dn. Manuel Matamoros, dated at Caunterets, in France, just on the safe side of the Pyrenees, on the 9th inst. The notion of sending the company of persecuted Spaniards to form a Protestant colony in Oran, has not ripened into a fact. Providential delays were interposed; the members of the intended colony were troubled with misgivings; an invitation reached them from Bordeaux offering asylum and sympathy in France. A party of fourteen persons accepted the invitation, while two remained in Gibraltar, and other two, of their own free choice, have gone to Africa. 'And now,' says Matamoros, 'those dear brethren are at work in their respective trades, earning their bread with the sweat of their brow. Their faith, and the virtues they exemplify, are occasion of great gladness to the brethren of Bordeaux, and, united with other Christian Spaniards, they form a purely Spanish Church, which by God's blessing I hope will be a great joy to those who love poor Spain in sincerity, and who love her for the love of Christ.' Most assuredly, the establishment of such a Church at Bordeaux, ready, if it be kept clear of the fantasies which too often infest infant evangelical communities on the Continent, to send back such influences upon Spain, in God's good time, as could scarcely be expected from any other quarter, is matter for great rejoicing."

GENEVA.—The month of September is distinguished in our Church by several religious solemnities. The first Sunday is one of our four Communion days, for we have but four in the course of the year, namely, Easter, Whit-Sunday, September, and Christmas: such was the order established by Calvin. Those of Easter and September are preceded by the public reception of the catechumens who have gone through the regular course of religious instruction, and are consequently ready to be admitted to the Lord's Supper. Religious instruction is given to our children from their earliest years; but we specially apply that name to the course of teaching which begins for girls at the age of fifteen, and for young men at sixteen. It lasts a year. Each pastor has the charge of the young people of his parish, and must during the course of that year receive them twice a week at his house. The ceremony of their reception is naturally one of

great interest for many families in particular, and for the Church generally.

It is also in the month of September that our two fasts occur. The first is our old Genevese fast, observed for the first time in the year 1572, on the receipt of the news of the Massacre of St. Bartholomew. Our people desired to humble themselves before the hand of God, and to pray solemnly for the unhappy fugitives who were crowding into our city. The second fast goes by the name of the Federal Fast, and was ordained in the year 1832 by the Swiss Confederation. It is observed in all the cantons.

The Swiss Pastoral Society met recently at Coire, in the canton of the Grisons. It is composed of as many sections, as there are Protestant cantons; the number of pastors belonging to it is about eight hundred. Two questions, prepared by the Central Committee, are submitted every year to the General Assembly. This year the first subject discussed was, "The Relations existing between Theology and the Natural Sciences;" the second was, "The Practical and Theoretical Examination of the divers Ecclesiastical Constitutions of Switzerland." The Society will meet next year at Neuchâtel.

We are watching with great interest the re-organisation of the Church of the Canton de Vaud, which had hitherto enjoyed no liberties, being entirely and absolutely under the dominion of the State, in small things as well as great. The link that bound it to the State has not been broken; but the Church will now govern itself, and live its own life. The result of the ancient order of things had been to place in the Free Church's hands all the religious progress and the religious activity of the country. The national Church, though it had remained orthodox in its confession of faith, had fallen into the sleep of death, and its most zealous pastors were unable to awaken it.

A year ago there appeared at Geneva a little book destined to create considerable sensation. It was entitled, "*Un Souvenir de Solferino*." The author was our fellow-citizen, M. Durrant, who had not been present at the battle, but had taken part in the terrible scenes which followed it. After a series of eloquent pages, he asked the following question: "Are there no means, while peace lasts, of organising societies, the object of which would be, to see that proper care was given to the wounded in times of war by devoted volunteers well qualified for such a work?"

This appeal has been heard, and the book, translated into many languages of Europe, has attracted the attention of nations and sovereigns. The first committee has been formed at Geneva, under the presidency of General Dufour. It has received numerous promises of co-operation, and the work is being pursued in all the countries of Europe, under the divers forms which every country considers most suitable to itself. Thus, Prince Frederic, of the Low Countries, the King's uncle, has proposed to make this work enter into the new rules of the

ancient order of St. John. The International Charitable Congress which has just met at Berlin must have given some attention to the subject, and that assembly will surely give a new impulse to the realisation of the idea.

The opinion of M. Durrant, as well as of the Geneva committee, is, that every country should have permanent committees, to be as it were the staff and nucleus of a beneficent army which should march in time of war wherever suffering called for its presence. In time of peace these committees would give their attention to all improvements in ambulance-waggons, means of transport for the wounded, and attentions required by them. They would also endeavour to propagate among the divers populations feelings of humanity, for it too often happens that the wounded have to suffer terribly from the cruelty and negligence of the peasantry. The committees and their delegates should, as far as possible, be officially recognised and favoured by the governments. In time of war the volunteer attendants on the sick should be under the orders and at the disposal of the officers in command. But they would cost nothing to the nations at war; their expenses would be borne by themselves, or by the committees by which they had been sent, and they would be provided with all the necessary provisions, instruments, and medicines.

At the same time that we applaud all such generous endeavours to diminish the horrors of war, how can we help grieving that such efforts should be necessary? Should not Christianity be sufficiently powerful, not only to alleviate these miseries, but to destroy the cause of them? And is it not deplorable to see so many philanthropic Christians reduced in some sort to sanction war, and a state of war, by the organisation of relief to be given to its victims? It is painful to have to observe that our age has, in this respect, rather gone back than advanced, for it is undeniable that war excites less horror now than it did twenty years ago, when people were beginning to think that it was abolished for ever.

GERMANY.—The Gustavus Adolphus Society has just held its annual meeting in Lübeck. We quote in brief the principal facts. There had been formed 48 new branch unions, numbering altogether 1200 members, and 18 ladies' unions, with 140 members: a convincing proof of the growth of the society. In its interior life and activity a similar development was perceptible, although many complaints had been heard of obstacles and want of sympathy. In Pomerania, out of 700 parish-church councils that had been addressed, only 36 had answered; and in Berlin similar efforts on the part of the President had had very little effect. Even in the province of the Rhine, where the work is so necessary, there was a falling off remarked. The Presidents would have to show a signal diligence and activity, and the Darmstadt practice of having meetings of the

Society on frequent occasions was strongly recommended. The publications of the Society, its "heralds," "almanacks," and "broadsheets," had been in great demand; the ladies' associations had displayed wonderful activity. They had been enabled to spend during the last financial year, 175,038 thalers, which is a marked increase on the preceding year, although in Prussia the return of the country collection damaged their cause, and though several single parishes had made themselves burdensome in particular places, by their incessant asking and begging, and so done injury on a large scale. Special donations had come in to the amount of 6000 thalers nearly, from the King of Prussia, the Austrian Government, and from private persons, for schools, bells, and the like. Musical performances, lectures, public readings, &c., had been of considerable service to the Society. We must especially mention the Association of German Artists, which has its head-quarters in Weimar, and aims at promoting the erection of the church of Salzburg by means of works of art. The Society had received 51 bequests, amounting to 12,651 thalers. It supported 4 parishes in America, 3 in Belgium, 346 in Germany, 23 in France, 8 in Holland, 5 in Italy, 56 in Austria, 72 in Hungary, 43 in Prussian Poland, 2 in Portugal, 2 in Russia, 6 in Switzerland, and 11 in Turkey. As yet only a few parishes had been completely rescued from their distress, that of the others continues, and their debts altogether amount to about 240,000 thalers. Last year there were 15 churches consecrated, and 19 more consecrations are contemplated, 8 schools had been erected, and among the foundations that had been laid, there was especially commemorated that of a School-Teachers' Institute at Bielitz. But 137 churches and 100 schools had yet to be built, for which purpose the means of the Society must be increased, if only to meet the most pressing necessities. The central committee was intent on raising the everywhere scanty stipends of the ministers and teachers in Bohemia and Moravia, and had begun with six parishes. Cautions were given in the report against architectural extravagance, although it could not everywhere be avoided; also against the precipitation with which many parishes began building, before they had anything like sufficient means. Furthermore, parishes with which the Society had nothing properly to do, ought not to be brought within the sphere of its operations; as for instance, those that had made claims on account of casualties by fire or water, or of bad seasons. The Society was not an institution for general charitable purposes. Mention was made lastly of the men of whom the Society had been deprived by death, namely, the General Superintendent, Hessenmüller, the preacher Belleremann, Count von Giech, and General Superintendent Hahn, and also the President of the Upper Ecclesiastical Council, M. von Uechtritz, who had always remained well disposed to the *Gustavus Adolphus Association*.

TYROL.—The Austrian Government, says a German contemporary, has just given the fanatics of the Tyrol, whose exasperated hatred of every kind of toleration is well known, a lesson which probably will not profit them much, but for which all the friends of religious freedom will feel obliged to it. In some instructions addressed to the Imperial Procurator of the Tyrol, Mr. Hein, the Minister of Justice, has given him orders to open an inquiry against the Bishop of Trent, who, in a pastoral letter lately published, poured out the most gratuitous abuse upon the Reformation and all the Reformers. Not having seen either the prelate's letter or the minister's, we are unable to enter into further details; but to observe the fury of the ultramontane journals would convince anyone that the remonstrances of the Government have been severe. And it is a still more significant circumstance that the Imperial Procurator charged with the conduct of these prosecutions belongs himself, it is said, to the party that wishes to exclude the Protestants of the Tyrol from all the benefits of the Imperial rescript, by preventing them from settling and acquiring property in the country.

SWEDEN.—It may be interesting to present an account of one out of several separate institutions for advancing the cause of Christ which Evangelical love and zeal have originated in different districts of the country. A few years ago, a pious and devoted clergyman, the Rev. Mr. Ahlberg, unable by reason of his health and other causes to undertake the ordinary labours of the ministry, but anxious to occupy what talents he had in the Lord's service, bethought himself of the want of any adequate provision for suitably training young men for the work of colporteurs, or home missionaries, and teachers of common schools. He resolved to endeavour, in some measure, to supply this want, by forming and superintending a seminary for this very purpose, and he hoped thus to contribute his quota to furnish what were much needed—schoolmasters of Christian spirit, and well qualified colporteurs for the work which in every direction was waiting for them. He selected as the locality of his "mission-school" a place called Ahlsborg, in the central and fertile province of Smöland, in a district around which for several years Christian life has been visible in many refreshing instances, and is still extending.

To this mission-school have been added an elementary school, and a children's home for neglected children; and here has been commenced a small deaconess' institution, or training-school for sick-nurses. The Lord has so prospered the undertaking that at the end of last year Mr. A. could report that three were no fewer than four dwelling-houses, containing in all thirty rooms, in which nearly eighty boys and young men were lodged. These, however, did not afford sufficient accommodation for all belonging to the institution, who numbered 110, including eighty boys who were boarders, and thirteen who,

being without parents or guardians, were charity scholars. There were accordingly twenty who lodged in the neighbouring village. More than thirty, in addition to the above thirteen neglected boys, pay little or nothing; and even those who defray their own expenses are charged only nine shillings a boy per month, "a sum with which only Christian love would be contented, because it counts by the rule of faith, and not of human reason." The yearly salaries of teachers and servants amount to 55*l.* 10*s.* 1*d.*, so that, as the report adds, "we have need to manage our domestic economy in a Christian manner, and to restrict our wants within the narrowest possible range; and yet, the Lord be praised, we have hitherto wanted nothing." The support of the institution needs at present a yearly sum of not less than 285*l.*, and if the institution is to be enlarged, so as to embrace more poor children, they will need a still larger sum. "We have experienced," says Mr. A.'s report, "that for every year, as our expenses have become greater, our faithful God has supplied us with what has been needful. We have a little farm, which is rented to tenants, and the income of it we must employ partly for the improvement of our premises, partly for paying the interest on our debt, which at present amounts to 700*l.* Of this sum the Children's Home alone has cost 130*l.* for needful furniture in the two buildings appropriated to it. We must then commence our Boys' Home with a considerable debt, but in hope that it will speedily be wiped off, when the subscription-lists are returned. We try to collect all possible contributions, large and small, for this dear home, and we are careful of every straw which can be of any advantage. It is known that a mineral well and baths have been opened here for the behoof of the institution. During the previous summer there were about 200 guests, and as the public confidence has increased, we hope that many of the Lord's people will next summer resort to us, and thus help to procure bread for the children. We know of no other mineral well in our land that is a means of supporting a Children's Home. One small piece of land, newly taken in from being waste, has been given to the Children's Home as a donation; and on this little field our children work right earnestly at this for hours. Some of our friends in the neighbourhood have also promised to come once a month and work for behoof of the Children's Home. It is enlivening, on such occasions, to see the assembled company go forth a band to dig up money and bread for the poor children."

It is said that the young men who have gone forth from this institution to labour as colporteurs or schoolmasters, have in general distinguished themselves by their zeal, self-denial, and diligence. Six or seven are studying for the ministry; and three have offered themselves as ministers to the heathen.

Another "Children's Home" exists in the same district in the parish of Alsheda. It harbours and

educates about forty children; and the Lord in his wonderful providence seems to supply its wants, almost from day to day, teaching its directors a lesson of constant dependence on Him, and of most careful economy in their worldly affairs. It is remarkable to find in the case of both of these enterprises, how the hearts of the poor peasants and labourers around have been interested, and how out of their slender means they contrive at no little sacrifice to contribute to its support.

A young clergyman in Delacarla writes concerning another school which he had opened for training colporteurs:

"It has gladdened me and many others very much, and has been highly favoured with the most encouraging tokens of God's favour and blessing. Uncertain at present where my abode is to be this winter, I am not sure either how soon the next term will commence; but I have asked the Lord graciously by his providence to give necessary light in this matter, and trust that the way will soon be cleared. Last term there was an unusual abundance of donations, so that after having paid for rooms and assistant teachers, bought various books and materials, and for nearly three months kept a table for about twenty persons, there remained a balance of more than 25*l.*,—a sum not so small here. Of course some of the students had to pay a little themselves—three, four, or five shillings a-week—and some were supported by associations. Our income, also, may not be so great during another session; but still this experience justifies good hope for the future.

"The school in Upsala for young men who, after being converted, are willing to study for the ministry, seems also to prosper. During last term more than double the former number of candidates were admitted. Nay, it appears from various reports, that if we had several such preparatory schools there would be no want of faithful men awakened during the last ten years, who would be glad to avail themselves of the instruction thus offered them, in earnest desire of the ministry, not for the sake of gain or honour, but from inward impulse. Many of them are too old to begin from the rudiments with the little boys in the gymnasia.

"In the common schools there seem to be more and more of earnest, faithful teachers, keeping to their Lord in full earnest. This is certainly not among the least of the tokens for good, in spite of all the reiterated endeavours of many, by teaching and by the press, to recommend unbelief and all ungodliness."

DENMARK.—The fourth Danish General Missionary gathering took place in Snedborg, on the isle of Fyen, on the 15th and 16th July. It was very numerously attended; but not so well by the clergy as by the laity. Besides the Bishop of Fyen, two Swedish ecclesiastics were present—namely, Dr. Bergmann from Vinslöf, and "Magister" Nordlin, a private school-teacher from Upsala.

The assembly was held in the Frauenkirche, where religious service was performed. The space proved too limited for the audience, which circumstance caused a rush of people, after the service, towards the largest room in the city—namely, the theatre, where first Dr. Kalkar, from Gladsaxe, the most zealous promoter of missions in Denmark, delivered a discourse, in which he refuted the objections which have been raised against them, and warmly advocated the support of the cause. In the afternoon Pastor Rünne, from Høve, spoke on the subject of home missions, dwelling especially on the necessity of Christian laymen, like Stephen, in the New Testament, resolving to act in concert with the clergy. A very interesting communication was that of Dr. Bergmaun, on the position of the missionary cause in Sweden. There are in that country four societies for missions among the heathen—one at Stockholm, possessing a capital of 50,000 Swedish dollars, of which the interest is employed for the mission; a second at Lund, founded about fifteen years ago by the missionary Fjelsted; then again the Evangelical National Institution, which has been mentioned, among others, on page 391 of this Journal, in connexion with its excellent missionary school; and lastly, the society founded half-a-year ago in Göteborg, by Bishop Björk, and Cathedral Provost Wieselgren. Pastor Vahl, from Tetsmark, spoke about that which had been done, and that which yet remained to do for the artisans resident in foreign countries. The idea is to unite the separate missionary societies in Sweden, Norway, and Denmark, and to introduce into this province of Christian activity the principle of a Scandinavian union. With this object the heads of these societies issued a joint invitation to the friends of the missionary cause in the three kingdoms, for a meeting at Malmö, in Sweden, on the 26th and 27th August. The celebrated Bishop Thomander was to open the proceedings with a sermon. Some 300 or 400 clergymen from the three Scandinavian kingdoms were expected to meet on this occasion; for from Denmark alone a hundred have already promised. A collection is to be made for heathen missions, and Dr. Kalkar intends to move the election of deputies from the separate missionary societies, to decide on the expenditure of the collection, the establishment of missionary schools, the means of promoting the interest of the missions, &c.

RUSSIA.—We transcribe the following statistical account of the various religious sects of Russia from Schnitzler's *Empire des Tsars*:—

“According to the Census of 1860, Russia, exclusive of Poland and Finland, contained 68,931,728 inhabitants, of whom 60,000,000 were Greek Catholics, 2,750,000 Roman Catholics, 1,230,000 Protestants, 3,000,000 Mahomedans, 1,200,000 Jews; the others, Buddhists, Armenians, &c. Poland, in 1859, counted a population of 4,764,446 souls, of whom 3,657,112 were Roman Catholics, 599,875 Jews, 278,896 Protestants, 215,967 United Greek

Catholics, 4856 schismatic Greek Catholics; others, Moravian brethren, Mahomedans, Bohemians, &c. Finland counted 1,628,019 inhabitants in 1856, who, with the exception of 47,150 Greek Catholics, belong in general to the Church of the Confession of Augsburg. According to their origin they may be divided into 1,400,000 Finns, 185,000 Swedes, and 40,000 Slavonians.”

FINLAND.—The sympathy for missions among the heathen has been for some years wonderfully intense among us. The Finnish Missionary Society intends shortly to send out its first two missionaries, who have been trained in Hermannsburg in Hanover. They are to found a station among the remarkable tribes of the Santhals in India, where two missionaries of the Gossner Missionary Society of Berlin are already labouring. The Finnish Missionary Society has now a sum of more than 27,600 silver roubles to dispose of. It publishes a missionary journal, of which there are circulated every year 2650 copies in the Finnish, and 2450 copies in the Swedish language. A missionary map, with descriptive letter-press, has already reached a third edition of 3000 copies. As soon as a competent man can be found for the work, an institution will also be established for the training of missionaries.

ITALY.—(*La Tour, Waldensian Valleys*).—In a former letter I mentioned a noble gift which Mrs. General Campbell, now residing at Blairquhan, in Ayrshire, made in the spring to the Waldensian College at La Tour, by founding two bursaries of considerable value, to be gained by a severe competitive examination, and each to be held for two years, by a student in rhetoric and philosophy. I also, as chronicler, mentioned at the time a gift of still larger amount, left by an English lady to the College, to be administered by the Rev. Canon Burgess, of Chelsea. This money is also to be laid out in bursaries attached to the College here. In a hurried visit to these valleys I find, not only that they look brighter in their autumn dress than I think I ever remember to have seen them—the weather is so beautiful—but that I am fortunate enough “to assist,” as the French say, at the examination for the “Campbell” bursaries. The competition for them is going on to-day. The students in rhetoric who have presented themselves are five in number. Four more, who had intended to compete, took fright at the door of the examination hall, and retired. The competitors for the bursary in philosophy are four. Printed papers are furnished to both sets, and they are allowed eight hours to write answers, without the assistance even of a dictionary. To-morrow there will be a *viva voce* examination; but as this must be posted to-day, I regret to be unable to give the results. The examination for the “Burgess” bursaries take place the first week of October, and the young men who fail, or rather, do not attain the highest mark to-day, will be sure to win some of them. The professors and masters of

the Latin School declare that already the institution of these bursaries has had a very decidedly stimulative effect upon the students, which is the very object their worthy foundress had in view. Two years hence, however, when they come to be competed for next time, the beneficial effects will be still more visible.

The accounts from Naples of the progress of the work of evangelisation continue to be very favourable. The Marquis Cresi, after his return from Geneva, where he was ordained, has been putting in order his congregation by the election of a college of elders, and has succeeded in getting the men who are most respected among the Evangelici, according to the testimony of Mr. Appia, which may be depended upon. Mr. Appia, after an absence of three months in Geneva and England, has returned to the sphere of his labours at Naples, and his preaching appears to have awakened new interest, as large audiences are waiting on his ministry. The work of colportage in the southern provinces is still frequently interrupted by the outbreaks of brigands, so that the colporteurs are obliged hurriedly to abandon the places they have been working in. Mr. Meyer, of Ancona, has made three different attempts to reach the small town of Atessa, beyond Chieti, where there is a little band of enquirers, with whom he has been in correspondence for nearly a year, but the district around it is so infested with brigands that the authorities at Chieti declared they could not be answerable for his safety.

It is to be regretted that as favourable a report cannot be made of the work in Pisa. The evangelist there, Sig. Di Michelis, has had trials to undergo from another quarter than that indicated in my letter for July or August. An English lady long resident at Pisa, collected funds for building a church there. It was opened about a year ago, but instead of being made over to any religious body in Italy, she keeps control over it as her own property. Sig. Di Michelis was invited to come there as evangelist, and until lately officiated regularly in the said church. Offence was taken, it is said, at his having kept back some individuals from the Communion, whereupon the lady in question turned Sig. Di Michelis, and those to whom he ministered, out of the church, and has since employed an ex-priest to preach there, whom the Waldensians, after a six months' trial, had to dismiss. In the meantime Sig. Di Michelis and his congregation, not being able to find a hall to hire, are obliged to meet a few at a time in his own parlour. A more foolish schism it is not possible to imagine.

A new edition of the "Pilgrim's Progress," in Italian, is about to issue from the Claudian printing press at Florence, as also a small volume of Spurgeon's Sermons. The monthly periodical conducted by Rev. Mr. Pizzotti, of Milan, entitled, *Lecture di Famiglia*, is beginning slowly but steadily to increase its circulation, and as it becomes better known it will be productive of beneficial effects. From the same Claudian press a children's paper,

entitled *La Scuola di Domenica*, has now been sent forth every fortnight for the last three months; and where Sabbath schools are established it is eagerly run after by the children. Mr. Turin, the devoted Waldensian minister at Milan, writes in highest terms of praise of it, and trusts that it will not be allowed to go down for want of funds. Gavazzi's paper, after a three months' existence, has gone down, and it is said that his printing press is to be sold. Another Evangelical newspaper is now about to be started in Florence, the tone and bearing of which, it is believed, will far surpass the *Speranza d'Italia*, which was too abusive and vulgar in its controversial efforts to last long. A well qualified editor has been secured, and the religious portion of it has been undertaken by a person of undoubted piety and wide reputation.

ROME.—The *Giornale di Verona* brings to light the proceedings of the "holy Italian league," which has extended itself from Rome over Bologna, Modena, and Padua, and is connected with other societies in Verona and Roveredo. "This," it says, "is a so-called pious association of numerous fanatics, at whose head are a Fra Barnabà, and an apothecary named Maini, of Verona, who are at present engaged in diffusing incendiary pamphlets, but ambitious of ultimately bringing all the world again under the dominion of the inquisition and of monkery. The last work they published was "The Venetian Clergy of 1862, by an Eye-Witness." It intimates that freemasonry existed in the republic of Venice as early as the time of the Crusades, but has at present received a wonderful extension. To this cause is attributed the fact that there are at present so few convents in Venetia; and that one only sees, here and there, a Franciscan or a Carmelite monk; for this the Austrian Government is blamed, because it has abolished the convents, and turned them into barracks, or, what is still more shocking, into theatres. Nothing more was wanting except that the enlightened editor should declare the ministerial bureau of Schmerburg a masonic lodge. In the books condemned by the Church it appears simply to have followed the "Index Expurgatorius." The discovery of the ambitious proceedings of this covertly working elique, is a reproach to the Bishop of Verona himself, who at one time wore the garb of the Jesuits, then threw it off in order to obtain worldly distinctions more easily; and, in his last pastoral epistle, assails Renan and Dr. Strauss in the weak and violent spirit of this "holy Italian league." The fanatics Maini and Fra Barnabà, the latter of whom was expelled from Vicenza and Padua on account of his sermons, cannot have much to do with the matter, as they are mere tools and mouth-pieces of the Bishop.

MILAN.—In the oratory of Santa Cristiana here the clergy have been preaching this last twelve-

months, that whoever attends a *Te Deum* at the national festival must as speedily as possible redeem his soul from wrath by the help of some saint whose protection is purchasable; and that those priests who attended service on that day would be thrown by God himself into the profoundest hell. Several images of the Virgin, as for instance those at Vicovaro and Affile, are, according to the credulous, beginning to work miracles. They wink their eyes, and chase away with their hands the flies that swarm about their faces. The priest Congrossi, at Castellone in the Cremonese territory, expels all diseases by the imposition of his hands; and whole caravans of patients, frequently led by priests, repair to the alleged worker of miracles. Of course there is a political background to this comedy, for the priest is surrounded by suspicious agents, who enjoin new principles of conduct. Unfortunately for him, however, the grapes, the flowers, and the water in the vicarage garden got a reputation for working miracles; in consequence of which, the superstitious rabble broke into it by force, and never left it until they had reduced it to the condition of a piece of ploughed land. In order to give a true conception of the state of the people, we must add that all educated and unprejudiced Italians, almost without exception, have turned their backs upon the National Church.

GREECE.—The Rev. Dr. Hill has been for thirty-two years a missionary of the American Protestant Episcopal Church in Greece. His long experience of the country and people gives interest and weight to his account of the character and bearings of the recent revolution. It gives a more favourable view of the state of things than we have been able to gather from the ordinary sources of intelligence.

“The last year, as you are aware, has been one of great political importance to Greece. Those events culminated in October last, in the dethronement of King Otho, and the expulsion of the royal pair. The admirable conduct of the Greeks during the eight subsequent months, has gained for them a character for self-control which few expected. Notwithstanding the prediction of Otho and the Queen, that ‘in a month after their departure, the Greeks would be cutting each other’s throats,’ no acts of violence occurred. . . . Their desire to obtain an English Protestant king was a remarkable evidence of their appreciation of good government, and of sound religious principle as its best basis; and no doubt this hope kept them from the naturally bad consequences of an entire release from ‘law and order.’ But even if we place their self-control upon no higher ground, they are deserving of all praise when we consider that they were doomed to be grievously disappointed in their first choice of a king. Still there were no outbreaks, in spite of all the efforts of the emissaries of the exiled family, and the jealousy of the Roman

Catholic Courts at their determination to have none but a Protestant king, and of one who enjoyed the full approval of England. I know that it has been extensively asserted in European journals, and perhaps also in our own, that ‘anarchy reigned in Greece,’ and especially in Athens; and that all sorts of disorders were committed here. These were all either exaggerations of trifling and ordinary events, or deliberate falsehoods. As a proof that there could not at any time have been any very alarming condition of disorder here, I would mention that, during the greatest excitement of the revolution in October, there were only two days on which the scholars of our schools did not venture to come to the school. On Wednesday, the 22nd, the schools were as full as usual, although everyone knew that the day would not pass off without a popular and military outbreak. It commenced that evening. Several families who thought themselves compromised took refuge in our house. The next day, before daybreak, the King was declared dethroned, and the provisional Government was established. In the afternoon of that day the King and Queen returned from an excursion by sea on board a Greek corvette. They were advised, when still five miles outside, not to approach; were transferred the next day to an English frigate, and sent away. The whole city was given up to joy, and of course the schools were closed; but on Monday (Saturday and Sunday intervening, which are holidays) all our pupils appeared in their places; and there has not been a day since to prevent the operation of our work, or to keep away a single pupil from the schools on account of public tumult! With the exception of a few accidents (which were unavoidable in a popular commotion in which some thirty or forty thousand people were engaged), there was no bloodshed. The Germans, especially those who were about the Court, were greatly alarmed, but not one was injured or insulted. The Rev. Mr. Hansen, the Queen’s chaplain, was so alarmed that he fled from his house, with his wife, and took refuge with us, bringing with him a German young lady, an orphan, and a *protégée* of the Queen. They remained with us a week before they could embark for Trieste. I assured Mr. Hansen that there was no disposition to injure or insult him, as he was known to be a Protestant minister; and I persuaded him to walk through the thronged public streets with me, arm in arm, without fear. The Roman Catholic confessor of the King, however, was the object of the people’s hatred, and both he and the King’s private secretary, Baron Wentland, with difficulty got aboard the English ship.

“From my recent communications, you will not fail to see what an important and remarkable religious sentiment has been evolved out of this revolution. I shall not enlarge upon this, but I would again call your attention, and that of all our Christian friends and supporters of this mission (and even of those who have not well understood its comprehensiveness) to my observations on this

subject. Surely it is cause of no little gratification to us personally, and of unfeigned thankfulness to God, that we can with good reason regard this manifestation of public feeling in favour of what we consider the purest form of Christianity, as having been brought about, under God's guiding hand and blessing, in a great measure, through the instrumentality of this mission! Now, when we feel that our labours must soon be diminished; now, when the scaffolding which we erected to build up our structure (for so I denominated our mission-schools in a former letter) may safely be taken down, we have been privileged to hear a whole nation's cry for an English Protestant prince, as it were 'the shouting when the headstone was brought forth' of that building whose foundation was laid more than thirty-two years ago in the little vaulted cellar of the only habitable dwelling in the then Turkish village of Athens! 'Truly this is the Lord's doing, and it is marvellous in our eyes.'"

DANUBIAN PRINCIPALITIES.—(*To Rev. G. Birch, Secretary Turkish Missions Aid Society*).—The Danubian Principalities have been to some extent something like our own land—an asylum for the fugitive and oppressed. Myriads from Russia and Austria have here found that which they could no longer enjoy in the lands of their birth, a quiet home: and thus at the present moment, among the other nationalities, there are many many thousands of Hungarians scattered throughout Roumania.

Of these it is supposed more than 20,000 were originally Protestants.

Up to 1859, to supply the spiritual wants of this mass, there was in reality only "one" Hungarian Protestant pastor here, in Bucharest; for although a second existed in Szerzkut, in Moldavia, he had, from the perplexed circumstances in which he was placed, alone and unaided by the Church of Christ, sunk completely into despair, and when discovered, was a peasant with the peasantry, the Church a ruin, and the flock a prey to the "devouring" Church of Rome.

The dreadful spiritual state of this "Diaspora," at length excited the feelings of the Hungarian Church at home. The superintendents of the Protestant Churches in Hungary joined hands, and set on foot a mission to these scattered ones, although they had many difficulties to struggle against themselves.

A man of God—the Rev. Mr. Czelder—Pastor and Professor of Theology and Philosophy, was found ready to give up his honours, his home, and all, to engage in this most arduous work. He has now been in Roumania three years and a half, and has laboured most indefatigably and self-denyingly. Repeatedly he has made long journeys on foot; for three days he has been without a morsel of food, because he had not a "para" to help himself with.

He receives no fixed salary. Recently he lived for twenty days on bread and water only, in order

that with the savings he might be able to buy bricks towards the building of a school-room.

He has been successful in forming four distinct communities in Pitischti, Phlogischti, Szosziel, and Galatz. Each of these have now their schools, daily and Sunday. In two, churches have been built, which have their pastors; in the other two he officiates, and in Phlogischti he has commenced with twenty-five dollars (part payment of a manuscript),—about 11*l.* 16*s.*,—to build school-house and abode for teacher and pastor, in hopes that God, whom he serves, will help him to finish it.

A vast amount of labour has yet to be effected in the land. Myriads of souls have yet to be re-brought under the Gospel, numbers of whom have from sheer want of pastors been driven into the Romish fold for baptisms, marriages, and burials.

Allow me through you to implore your Society to come to the help of this infant mission—the first of the Hungarian Church—and help this noble-minded servant of Christ. When I behold his self-sacrifice and unceasing efforts, I feel ashamed of my own poor doings and denials.

This land has hitherto been a much-neglected one; few have cared for it except to trample it down in the dust—and yet it is a wide field and an open one for usefulness.

F. G. KLEINHEIM.

TURKEY.—The *Levant Herald* says: "Whatever may be the fact as to the alleged decrease of the Mussulman, as compared with the Christian population of the empire, there can be no doubt about another fact, which is pregnant with much more solid hope for the enemies of the present Government, namely, that, agriculture alone excepted, the whole of the industries and the trade of the empire are yearly passing more and more into Christian and foreign hands. If there be any truth in the axiom of political economy, that commerce is the chief agent of a nation's enrichment, and consequently of its strength, this very obvious fact is fraught with far more real danger to Mussulman supremacy, than any mere disturbance in the balance of population, however considerable or however brought about. The significance of the enormous increase in both the import and export trades of the country during the past thirty years is therefore nearly all one way; it indicates a vast advance in the commercial energy and wealth of the Christians, and relatively a corresponding decline in both the riches and power of the dominant race."

BABYLONIA.—The Jews of the Irak will be interesting to the Bible reader as the children of a long and dark captivity. Here, in Salamina, we have quite a flourishing colony of Jews, and for the most part well off in the world. They number from eighty to one hundred families, and live in a quarter by themselves, a few minutes' walk from the town. They form a Jewish village, and no one else lives there. Their quarter is divided by a

brook, over which tall poplars throw their grateful shade, and where the Jews, I regret to say, revel on their Sabbath in drunken bestiality. Religion is at a very low discount with them.

The Jews of Salaimania were once very wealthy, but in the confusion of the change of government, some fifteen years ago, when the rule of the Koordish Pashas was brought to an end, and Turkey came in its place, the Jews were robbed without mercy, and utterly ruined. They have, however, since then, again risen up, and now are flourishing, and, as I said before, well to do. They have not, however, ceased to be the envy of the needy class of our Mohammedan population. Every now and then our bazaars are set on fire. This invariably takes place on the eve of a Saturday. The Mohammedans at once take their goods away, but the poor Jews, living out of town and prevented by the Sabbath, have nothing for it but to suffer and be quiet. One day, as I sat with Mustafa Pasha, our late Governor, in the *Seraï*, a Jew, well pommelled and mutilated, was dragged in before us, and accused that he cursed the Mohammedan religion. The Jew denied it, but witnesses were not wanting to testify that they heard him curse Mahomet and his religion. Every one knew it was a lie, because if it was true he would not have lived to come before the Pasha. The *Medglis* began gravely to take the testimony of the witnesses. I could stand it no longer. Rising up in indignation, I asked the Pasha *if he really believed that a despised Jew would dare curse the Mohammedan religion in the midst of such a population as the Salaimania Mohammedans?* The question went home, and the Pasha replied "No: as an intelligent man, I cannot believe it." It turned out that a Mohammedan had bought some goods from this Jew, and in return wanted the Jew to take some false coin, which, of course, the latter would not take. The result was, that he was well beaten, and then brought before the Pasha, accused of cursing the Mohammedan religion; and, perhaps, had I not been there, would have been put in prison until mulcted of what superfluous cash he might have about him, before being released. The Turkish law ordains that Christians and Jews should have members of their faith to sit in the *Medglis* (the Turkish tribunal). Our Christian and Jewish communities have each a member, but our lordly Mohammedans will not allow them to sit with them, so they are only members in name. Whatever faint gleams may appear on the distant horizon elsewhere, giving promise that the long night of the Jew is drawing to its close, the Jew of Salaimania is still the object of unbounded scorn.

CALCUTTA.—The following memorial is a gratifying testimony to the real progress of the people of India under the influence of European missionary effort:—"To his Excellency the Viceroy and Governor-General of India, and the Honourable Members of the Legislative Council of India—the memorial of the undersigned Hindoo inhabitants of

Bengal most respectfully sheweth, That your memorialists having deeply considered and carefully weighed the sentiments and feelings of the entire Hindoo community of the provinces to which they belong, on the subject of polygamy as sanctioned by the custom of the country, are encouraged to claim legislative interference for its suppression. Your memorialists are convinced that the general spread of education amongst the leading classes of Hindoo society—those classes, in fact, which direct the movements and give authority to the decisions of the national mind—and the healthier tone than before of public morality, induced by a constant and beneficial observance of British institutions, have sensibly cleared the way for the overthrow of social habits which only a pernicious artificial influence hitherto rendered popular. Your memorialists have ample grounds for believing that the almost unanimous feeling of the native community is against an usage which has destroyed the domestic happiness of Hindoo women to a far greater extent than the doom of perpetual widowhood. The supporters of the usage, belonging as they do to the least educated class, and guided by a manifest motive of self-interest, are in a most contemptible and scarcely note-worthy minority. Many of these even bitterly complain of their fate after they have proceeded too far to retreat, and when it is impossible for them to cancel their luckless marriages. If passion or avarice did not blind him to the perception of reason, the polygamist would himself be the foremost opponent of a rite which enabled him to sow the most violent contention and deadly hate in his family. Your memorialists further beg to submit, that it is against the principle of civilisation to consider the institution of marriage any otherwise than as a solemn compact between one man and one woman, to preserve inviolate the constant affection which is pledged before the altar of God; and your memorialists do not hesitate to characterise as perjury an act which enables the stronger and more rational party to the contract to break it at will, whilst the weaker and less intelligent party, who is governed by a rigid conventional law besides, is compelled to maintain it at every disadvantage, loss of position, sacrifice of peace, and outrage to the most sensitive feelings. Your memorialists therefore are of opinion, that morality and enlightened policy, of which the British Government is the representative in the East, equally demand an abrogation by law of the rite of polygamy; and for this your memorialists most earnestly pray."

BOMBAY.—The Report of the Director for Public Instruction in this presidency for 1860-61 has just appeared, two years after date. The responsibility for the delay in its publication seems to rest chiefly with Government. Its statistics indicate progress, but are still far from cheering. The material progress of the country is proceeding at a much more rapid rate than the mental. We have a total of 2528 miles of railway open in India, and

it is hoped that in a couple of years Bombay will be united with Calcutta and Madras by rail. But what is the grand total of schools of all grades maintained, aided, or inspected by Government in 1859-60 in this presidency? Just 682. And the scholars in those schools are 40,491 in number. The population, as put down in these returns, is 14,000,000. We are without a census; but it is probable that 18,000,000 would be nearer the mark. If only 1 per cent. of 14,000,000 were attending the schools supported by Government, that would give 140,000 instead of 40,000. The Educational Department is still giving its strength and resources very disproportionately to the support of high schools and colleges in the presidency, where, it may be presumed, there is sufficient wealth and desire for learning on the part of the native community to secure this form of educational agency; while the mass of the people throughout the length and breadth of the land are left without that very scant and easily afforded measure of instruction that would enable them to avail themselves of the means of enlightenment extended to them by the press. The Bible and Religious Tract Societies deplore the limited circulation of their publications in India, limited by the fact that readers are so few; while on two colleges with ninety-two attendants the sum of 72,313 rupees, out of a total expenditure of 370,607 rupees, is bestowed. The pecuniary expenditure is not perhaps so disproportionate as that which is represented by the ability, energy, care, and thoughtfulness bestowed on the interests of these higher institutions. The Government expenditure on the institutions in Bombay and Poona is only one-fourth of the total; the remainder is paid in the form of fees, &c. Can it be doubted that the natives would voluntarily bear the entire expenditure, if it were fairly thrown upon them? If the Educational Department, strictly so called, were entirely relieved of this care, and instructed to throw itself into the great work of giving to the masses the mere rudiments of knowledge—reading, writing, and arithmetic—an immense benefit would be conferred, as the gulf that now separates the people from important educational instruments that exist—books, tracts, Bibles, periodicals—would be bridged over. The work of the Christian Vernacular Education Society is most important; but that Society can scarcely move even in the direction of the grand result of educating a population six times that of Great Britain.

Mr. Howard, our Director of Public Instruction, has all along shown himself strongly opposed to the policy proclaimed by Sir Charles Wood, in 1854, of extending grants-in-aid to missionary schools, and to this day no schools in which the Bible is taught to natives receive any aid. He seems, however, to be perfectly satisfied with his own system, and in the present report expresses himself as follows:—

“Supposing that funds were placed at my disposal for the assistance of private schools under the grant-in-aid system, and that I were thus enabled

to cast a net, so to speak, over a large number of these institutions and sweep them into my returns, I should not consider such an operation to be by any means so valuable a service to education as the establishment by means of the same funds of a number of new and flourishing schools under the management of the department.”

These new and flourishing schools, be it observed, are schools in which the Bible is ignored, and which flourish to the prejudice of schools in which it is taught. The Director thinks that the interests of education are best promoted by concentrating the aid and countenance of Government on the former, and thus attracting to them the utmost number possible of youthful learners.

Some of our wealthy natives are showing an extraordinary measure of liberality. One of these, a Parsee, Mr. Cowasjee Jehangeer, suffers scarce a week to go by without some new instance of his munificence. To mention but a few. He has lately given a lakh (10,000*l.*) for a building for the University, half a lakh for a Strangers' Home (for indigent Europeans); he offers to construct forty water-fountains in different parts of the island, and last, not least, he offers to give 75,000 rupees towards the completion of St. John's Church at Colaba. Sir Jamsetjee Jeejeebhoy, Bart., has just given a lakh for the Poona College; and David Sassoon, Esq., a wealthy Jew, has given a large sum for a hospital.

BOMBAY, August 22, 1863.

MADRAS.—The issues of the Madras auxiliary of the Bible Society during the past year amounted to 76,000. A small figure this, one may exclaim, for a presidency having a population of twenty millions. Compare it with the enormous number sold in Great Britain and Central Europe! Even Italy has received 32,000 copies during the past year. But these figures bear a different and juster value to a man of Indian experience, or to one who has made the actual state of India a matter of careful study. Famed for ages for its learning and philosophy, India may at this moment be called a land untaught.

One pleasing feature in the income of the Society for the present year is the amount realised by the sale of Scriptures. Out of nearly 15,000 portions distributed by the colporteurs, 11,500 were sold. Sales are everywhere taking the place of gifts,—a step forward of a very satisfactory kind.

After five years' labour, the Tamil New Testament is just being brought to the close of an able, careful and thorough revision. Whilst these lines are being read, the delegates of the various Missionary Societies will be busily employed in final consultation upon the matter. Then the large Churches growing up in South India will receive a New Testament around which the fibres of their faith may fasten for a century to come. Thus much for the Bible Society; in future letters I may have something to say of another publication society.

CEYLON.—An important public meeting was held in Colombo, on August 6th, in aid of the new diocesan fund for aiding the native work. Bishop Claughton, in the course of an address which has excited much interest and gratification, said, "I have not been long in the island, but I have been long enough to discover one great want, at least, of its population, and that is, a well-constituted native agency for carrying out the important work of conversion. I do not mean to say that the field has not been at all occupied. The two great societies which work in connection with the Church of England in different parts of the world, have not forgotten Ceylon; and the Church Missionary Society and the Gospel Propagation Society have, besides other missionary bodies, planted churches in the island, and have done not a little good. But I maintain that there is wide scope for the working of the scheme now under consideration. I believe you have no adequate idea of the openings that exist for the introduction of the Gospel. There are many, and among them a few good men, who do not believe in the rapid or general conversion of the native races; but I know that the Gospel possesses an innate power to work a moral reformation in *all*; it first reaches a man's *mind*, and then his *heart*, for good or for evil according as it is received. It is true that many a missionary has worked and is still working on with hope deferred; but the time will come, sooner or later, when he shall be cheered with the successful result of his faithful labours. At the same time let us not ignore the causes to which we may in some measure attribute the delay. Put an end to the inconsistent lives of our Christian people, and sweep away the needless divisions which exist in the Christian Church, and the prospects of Christianity will be brighter than now. And there is yet another cause which is making itself powerfully felt—the want of a firm trust in the power of our most holy religion. . . . There are many difficulties in the way, but my Bible tells me they are not *impossibilities*; they may appear gigantic, but 'Faith can move even mountains.' Show me a difficulty, and I will point to a corresponding promise. Who can tell how much has been forfeited by a mere want of faith? . . . I do not speak without experience. I have seen people as indifferent as the natives of Ceylon gradually reclaimed from superstition and ignorance. True, it was not the work of days nor of weeks, nor of months; but the Christian missionary patiently worked on for years and was at last successful. There are peculiar characteristics of the people here that have to be contended against; the Tamils are perhaps less impressionable, and the Singhalese more facile, than the people I have known; but so long as the power is in the *message* and not in the *messenger*, the effect must be the same on all. We have, however, an advantage here, for the work will partly be based on what you have already done. You have sowed the seeds of truth, and there may be some springing

up that you do not see. God's word will not return to Him void."

The Presbyterians are zealously carrying on their efforts. They have arranged for the appointment of a minister to Jaffna, who will probably divide his labours among the planters on the neighbouring cocoanut estates, and the members of the Dutch Reformed Church in the town. The Rev. Mr. Duff is to fill this position, and his early arrival is expected. The majority of the coffee-planters on the 400 estates of the Central Province are Presbyterians, and in order to provide them with religious services, the Kandy Church Extension Society was formed some time ago through the exertions of the Rev G. W. Sprott. Three or four ministers have been appointed to different districts, and are in part supported by local contributions. At the recent annual meeting it was resolved that the society should be remodelled so as to enlarge the sphere of its operations, and that an improved system of raising subscriptions should be adopted. The first meeting of the new society is to be held in September.

THIBET.—In a *Church Missionary Intelligence* article on "Missionary work in Thibet," we read:—"Every Lama, as well as every householder, has a praying-mill, which is in constant use. This is a machine consisting of a revolving cylinder, to which is attached slips of paper, on which prayers are inscribed, and in proportion to the number of times the machine is turned round, so great is the efficacy of the prayers. When travelling on a journey the Thibetans may be frequently seen carrying their prayer-mills in their hands, fitted with a sort of vane, so as to enable them to be turned by the wind, and thus save both time and trouble."

CHINA (*Tungchau*).—We have now been living in Tungchau, under the provisions of the new treaties, more than two years. We have to an unusual degree had the favour and good-will of the people, and have not been without the blessing of God accompanying our labours. The two native churches which have been established here (Presbyterian and Baptist), now contain nearly thirty members, most of whom give pleasing evidence of real piety and growth of grace. There are also quite a number of hopeful inquirers, and a great deal of Scriptural knowledge has been diffused among the people. The frequency of admissions to the church during the last few months, has called the attention of the people to what we are doing, as a matter in which they are practically interested, and which may, in the end, subvert and do away with their long-cherished institutions. Fear and suspicion have excited opposition, and Satan has stirred up the minds of the people to originate and circulate, far and wide, the most absurd and unfounded reports. It is generally believed that we get a magic influence over the minds of the people by medicine; and if persons become Christians, or even

speak favourably of Christianity, they are told that they have taken foreign medicine, and become infatuated, and therefore follow foreigners. It has been reported, and believed, that we have persons in our employ who in a clandestine manner put our medicines into the flour used by the people, and also into the wells. In consequence of these rumours the business of several classes of shopmen has been materially affected; and one man has been prosecuted before the authorities and fined for charging a seller of cakes with having this poison in them. There has been a great cleaning of wells in the city; and it happens that in most of them a little bag is found, probably thrown in by the well-cleaners, in order to confirm the people's fears, and get more business to do. A few days since a traveller bought something to eat in the street, after eating which, persons in his company observed that his nose was bleeding, and at once attributed it to his having taken the foreign medicine. The seller of the food protested that it had no medicine in it; and the man who ate it insisted that his nose bled, before he ate; whereupon an altercation ensued between the bystanders and the two parties concerned, the bystanders insisting that the one was an interested person, and not to be believed; while the other, in consequence of having taken the medicine, was out of his right mind. It is believed by a great many, that persons who come under our influence never get away from us, to return to their friends again; and that the children which we get for our schools, we intend to transport to foreign lands as soon as a foreign vessel comes for them, to be manufactured into *opium*! From the dread of us which these reports have produced, the number of persons visiting us is much less than it has been. A reaction is, however, now taking place, and there is reason to hope that this state of things will, in God's overruling providence, turn out rather for the furtherance of the Gospel. A few of the people who know us best, contradicted these reports, and spoke of them as absurd from the beginning; and the number of those who discredit them, and now feel ashamed of them, is daily increasing. During this excitement, we, our professed object in coming here, and the Gospel which we preach, have been subjects brought constantly before the minds of the hundreds and thousands of villages about us; and we hope that the efforts to get rid of foreigners and the foreign religion will only make it better known. Another reason for encouragement connected with the present state of things is, that the native Christians have uniformly borne the increased obloquy and persecution to which they have been subjected, with firmness, patience, and forbearance. The struggle between Christ's kingdom and Satan's kingdom has commenced, and who can doubt as to the final issue?

VICTORIA.—The Victoria mail brings the list of the new ministry. The most important feature in its construction is the silent protest against

the Romanising system of its predecessors. A letter states :—

"The new ministry—although, take it all in all, the most Conservative we have yet had since the inauguration of parliamentary government—is popular beyond its most sanguine hopes or expectations, if such popularity can only last. To a certain extent this favourable feeling is personal to ministers themselves, but also undoubtedly attributable to a very unpleasant odour, not of sanctity, which their predecessors have left behind them.

"Largely as was the late cabinet composed of Irishmen, it was nevertheless considered as scarcely fair that individuals of that race, and of the Roman Catholic persuasion, should be all but exclusively appointed to vacancies. An Englishman or a Scotchman had but the very faintest chance of an appointment, however capable he might be for the office. Contrary to all previous custom, the late Chief Secretary prepared a list of applicants who were to receive appointments in the police force; and from a return lately presented to the Houses of Parliament it appears, that more than five-sixths of the whole appointments were filled up with Irish Roman Catholics. . . . People felt that the direction of the affairs of the State were unsafe in the late ministry's hands, and that, should an opportunity present itself, they would hesitate at nothing to secure the ascendancy of the Romish Church.

"The public were one morning startled by reading that an Irish lady, a Roman-Catholic, had been gazetted to the very responsible office of registrar of births, deaths, and marriages, for a large division of the city of Melbourne. This appointment seemed to excite about the same sort of mixed surprise, disgust, and indignation, as that which the citizens of Rome may be supposed to have felt at the promotion of the horse to the consulship."

The attention of our churches in Victoria is at present being specially directed to missions, missionaries, and missionary operations. The Rev. G. Paton, an agent of the London Missionary Society, has moved among the Presbyterian churches chiefly, urging the claims of the New Hebrides Mission. The Presbyterian churches of Victoria contain some, and not a few, of the most wealthy men in the land. The appeals of Mr. Paton for money to purchase a vessel to assist the "John Williams" in visiting those extensive missions, and for other purposes of a missionary character, have not been made in vain. Liberal sums have been raised, and that mission will doubtless become more especially an object of Presbyterian sympathy and support.

Dr. Turner, and several young men, lauded on our shores during the month, and are actively engaged in preaching, and holding missionary meetings. This interesting band of workmen is on its way to Samoa, or the Navigators' Island, where Dr. Turner laboured formerly. Thus the attention of the religious public is especially called to the consideration of missionary subjects at present. The labours of these various advocates will, it is

hoped, tend also to increase the zeal of the Churches in behalf of the pagan population dwelling in their midst, composed of the aboriginal inhabitants, and of the Chinese. Of the former only a remnant remain, most of whom are worse, rather than better, for being associated with the "white fellow," as they term the European. Such of those as dwell in the vicinity of the large towns adopt habits of intemperance, and sink to lower depths of degradation. The Church of England is doing a good work on the Wimera, among the fragmentary native tribes. Its agents are two excellent Moravians from Germany. Through their instrumentality divine light has been introduced into the minds of several of this despised and down-trodden race. The efforts of the English Church also extend to the Chinese. They support an agent, a Christian Chinaman. The Wesleyans employ an agent in the Castlemain district: his name is Leong A Toe. This man left his work in Victoria to visit his friends in China, and came back to it with high testimonials from the Rev. Mr. Piercy, Dr. Legge, and other ministers. A short time since I visited some Chinese encampments, accompanied by Leong A Toe. I was much pleased with his deportment, and with his desire to instruct his countrymen.

NEW SOUTH WALES.—The spirit of the motto, "Advance Australia," is seen in the streets of our city, on the wharves bordering our noble harbour, on the stations of the interior, and nowhere is it more prominent than in the different churches in our city and suburbs. Considering the progress that is being made in the arts and sciences, and in every branch of industry; considering our wealth and ever-increasing population; considering the number and importance of our gold-fields, the vast extent of territory comprised in this colony, and the spirit of lawlessness which unhappily pervades a numerous class of persons in the interior, never was there a greater necessity for energetic action on the part of the Evangelical Churches; and certainly never did the Church appear to be more thoroughly alive to her duty.

In the Church of England efforts are being made with every prospect of success to divide the immense diocese of Sydney into three, by erecting in the south a diocese with Goulburn as its chief town, and in the north another, with Grafton as its seat of government. Churches are being built, new stations are being opened, and more clergymen are being sent out from England. The influence of the Church has also been brought to bear upon members of the Legislative Assembly, with a view of obtaining a fresh grant of money from the State. And *apropos* of this question, I may remark that notwithstanding the bill of last session, which provided that all those who were then in the enjoyment of a stipend from the State Treasury should continue to receive it during life, but providing also that no new grants should be made, which bill has now received the Royal assent, the question has

been again opened in the Assembly, and after a debate extending over two nights, the former policy was affirmed, the resolution for a fresh grant for clergymen in the interior being negatived by 29 to 21. This division shows that a very strong feeling in favour of State aid to religion still exists in the country.

The Wesleyans, who have never refused money from the public treasury, have apparently given up all intention of receiving it longer, all their representatives in the House having voted against any fresh grant being made; and now they are putting out all their strength upon the voluntary principle. They intend sending for not less than eight more ministers this year.

There has been a new Congregational church opened at a place called Petersham, about three miles from Sydney, during the past month; and there have been other events which indicate that the Congregationalists are fully alive to the important position which they occupy in the colony. The Rev. and venerable A. Buzacott has just returned from Queensland, whither he went as a deputation from the London Missionary Society. Highly successful meetings were held in Brisbane, Ipswich, and Rockhampton.

Nothing further has been done in this colony in reference to Presbyterian union; and I fear that the Herculean labours of Dr. Steel will prove fruitless. The main body of Presbyterians, so to speak, are in favour of union; but there are some who will not consent to it unless their own particular views are embodied in the basis; and of course the "particular views" of these persons differ widely. Prominent among this class are Dr. Lang and the Rev. John McGibbon, whose acrimonious effusions in the daily press frequently evoke the remark, "See how these Christians hate one another."

QUEENSLAND.—The Congregational Churches have been meeting during the month for organisation, and a visit from the Rev. Mr. Buzacott, an old missionary in Polynesia, accompanied by a native preacher, has given occasion to several very interesting and fairly productive services on behalf of the London Missionary Society. The Wesleyans are consolidating their strength in Brisbane and Ipswich, and preparing for a considerable extension of their operations on the arrival of ministerial aid expected from England. The Baptist, Primitive Methodist, and Methodist Free Church are also busily at work. The Romish clergy promise to be almost as numerous as the gods in ancient Athens, yet their efforts to rule some of the recent elections in favour of Roman Catholic candidates have failed. A strong contest for ascendancy in politics and education has been waged in Ipswich, the second town of the colony, by some of the Romish party, but the Protestants acted with much judgment and firmness, and no aggression was allowed. It may justly be hoped, too, that many of the Roman

Catholic laity are men who judge for themselves, at least in this country, and in matters affecting their secular interests. But this contest will reappear in many places. Immigration hither is still at the flood. While I have been writing this, four large ships have anchored in Moreton Bay; two—the “Rockliff” and the “Montmorency”—direct from England; two others—the “Beejapore” and the “David McIvor”—by way of our northern ports. These will add probably another thousand to recent arrivals at the port of Brisbane,—some 700 within three weeks previously having reached us by the “Hannah More” and “Cairngorm.” Yet there is no indication of the labour market having reached the point of saturation, though persons of the clerk and shop-assistant class will not easily find town situations. Indeed, it will be as well not to seek them, but to gird up their loins for the interior at once, or take anything that offers. Alas! that this “interior,” of which we must needs say so much, should still, by reason of its mere vastness, be to so great an extent a spiritual desert. I suspect the 42nd Psalm is often read with deep emotion by the pious sojourners in some of our pastoral solitudes.

SOUTH AUSTRALIA.—In my last I gave you a general view of the state of religious parties in this colony. I may now mention a striking illustration of the unity of feeling that exists among the different portions of Christ’s Church here. During the present month the Baptists have opened a large and noble chapel, indeed, the largest place of worship in the city, and the Rev. J. D. Ibbetson, Episcopal clergyman, was the first speaker, opening the proceedings in a liberal speech, in which he said the Bishop of Adelaide had, by his first letter to Mr. Binney, made a breach in the walls of ecclesiastical exclusiveness; that he (Mr. Ibbetson) was leading the forlorn hope by his presence there, and that he hoped his brethren would follow up the attack. At a later period the Rev. James Lyall (United Presbyterian), said that he had lately been on a visit to a distant place—Wallaroo, and while there it had been proposed that he should preach in the Episcopal church, and on telegraphing to Adelaide for Episcopal sanction, the Bishop freely granted leave on condition that if the service were on Sunday, Mr. Lyall or some one for him should use the Liturgy. It has happened, I believe more than once, that the Bishop, while in his official journeys throughout the province, has both asked and had the use of Methodist and Baptist chapels where they have been larger or more commodious than those of his own communion. Indeed, we colonial Christians and politicians are apt to suppose that we are greatly ahead of the mother country in most good things; and not only so, but that many and great movements in English society, both secular and religious, may receive an impulse from action taken here.

MADAGASCAR.—The following extract from a

letter from the Rev. Wm. Ellis, is published in the London Missionary Society’s Magazine:—

“Our congregations now assume their former appearance in respect to numbers, while considerable additions have been made to the churches during the church-meetings of the past week. If the nobles and the best friends of the country are true to themselves, and the compact between the sovereign and nobles be maintained, I cannot but think there is a better prospect for the temporal and spiritual prosperity of Madagascar than there has ever been before. There are naturally difficulties enough to tax the wisdom and energy of any Government, and there are probably numbers who do not regard the change with favour; but the best and most intelligent and influential part of the community are satisfied and hopeful, especially as they wish to maintain the existing friendly relations with foreign powers. Among the Christians there is an appearance of greater earnestness to spread the knowledge of the Gospel among the indifferent or heathen portions of their countrymen, with a greater degree of circumspection in all their public conduct, as at present the Government is much more vigilant than at any time since the close of the late queen’s reign.

“Don’t give yourself any trouble about Joau’s calumnies. They have done me good and no harm, either here or at Mauritius, and they have done the priests’ party great injury. My time for more complete vindication will not fail to come.”

The Rev. Robert Toy, writing on the 2nd of July, says that the Mission work was going on very satisfactorily. His chapel is crowded again every Sabbath, and numbers are being added to his church. The missionaries have, however, considerable difficulties to contend with, and are not without some apprehensions as to the future.

NEW YORK.—Since my last letter, two important religious conventions have been held at Saratoga Springs, in the northern part of the state of New York,—a watering-place, which, it is pleasant to find, is not given up exclusively to the worship of fashion, but contains often a large number of persons that are deeply interested in every good movement.

One of these was a National Sabbath Convention, held on the 11th of August. The Rev. Charles Hodge, D.D., professor in the Theological Seminary at Princeton, and the author of the “Commentary on the Romans,” equally well known by the religious public of Europe and America, was temporary chairman, and was succeeded by the Hon. W. W. Ellsworth, formerly Governor of Connecticut, as presiding officer. A notable feature in the order of exercises was the reading of a number of papers carefully prepared for the occasion, and embodying profound and scholarly views respecting the sanctity of the Christian Sabbath and the best methods of securing its observance. The distinguished Church historian, Philip Schaff, D.D., read the first

paper on "the American Sabbath." He was followed by a layman, Willard Parker, M.D., a gentleman who is regarded as next only to Dr. Mott, as a surgeon and medical professor, whose subject was "Physiology in its relations to the Sabbath." His object was to exhibit in the clearest light the need of rest which man, regarded merely as a physical being, requires. Professor Henry B. Smith next discussed "the Philosophy of the Sabbath," and President Hopkins of Williams College, "the Relations of the Sabbath to Free Institutions."

All these papers were referred to committees, which reported upon them at a later stage of the meeting. A lengthy discussion upon the resolutions which were submitted, elicited some interesting testimony to the indispensable necessity of the Christian Sabbath, especially to the working classes. In particular, the speech of a merchant of the city of New York, much of whose vast wealth has been invested in railroad enterprises, contained strong expressions of his belief that, in a purely pecuniary sense, the strict observance of the Sabbath, by railway and other corporations, is an advantage. He said that the best workmen were attracted to a road which allowed them to spend the day with their children, and eat the Sunday dinner at home. "He thought all Sunday trains a loss; most of them, indeed, a dead loss; for the passengers on them would go on Monday if there were no Sunday trains. He believed even that the continental system of Sunday excursion trains, recently started by one of the roads out of New York city, would not be remunerative in the long run."

The effects of this meeting cannot but be beneficial.

The prevalence of war has almost necessarily introduced great laxity in the observance of the Sabbath, even in households professing attachment to evangelical religion. Thousands who, three years ago, would not have been willing, under any circumstances, to take a Sunday paper, have been led, by their solicitude, during the thrilling occurrences of the first few months of the contest, to take one, at first occasionally, afterwards regularly. This is a sufficient index of public opinion.

Three days later, a meeting of the Christian Commission was held at the same place. It was quite an impromptu gathering, occasioned by a telegram received by the chairman of this excellent organisation, to the effect that the sick and wounded on Morris Island were suffering intensely, and that ice was especially needed for hospital purposes.

With commendable energy the order to despatch a steamer, loaded with all the necessary supplies, was given without an instant's delay, and the funds to defray expenses, and much more, were obtained long before the expiration of forty-eight hours.

I wish the space would allow me to transcribe some

of the touching incidents related at this meeting, which exhibit the ready access which the agents of this organisation have gained to the hearts of the unhappy victims of war, while ministering to the necessities of their bodies. Of the efficiency of the Commission, a fair idea may be gathered from the statement that it "has had over one thousand volunteer delegates; has received and distributed over 200,000\$ in money; 200,000\$ in stores; has received over 100,000\$ in railroad passes, free telegrams, and the labour of the delegates, none of whom were paid for their services; has distributed 400,000 copies of the Scriptures; 500,000 hymn-books; 1,000,000 religious papers, and 18,000,000 pages of tracts." It may be interesting to add that the worthy chairman read a letter from a lady in England—Mary Talbot Sowerby—to the President of the United States, enclosing a five pound note, to be expended in Bibles for the soldiers. The President sent it to the Commission with the enclosure.

As very incorrect impressions appear to be rife respecting the disposition of the American Bible Society, with regard to grants of copies of the Scriptures for the Southern States, I will mention the fact that, at the meeting of the managers of that society held in New York, on the 6th of August, a letter was read from Rev. Dr. Fuller of Baltimore, enclosing one from the Rev. Basil Manly, jun., of Richmond, Virginia, and requesting a grant of books for the Sunday School Board of the Southern Baptist Convention. In response to this appeal, 25,000 Testaments were voted, and have, ere this, doubtless, reached their destination, for the United States government has repeatedly expressed its entire readiness to permit the Bible, Tract, and other Societies to send books through the lines. Out of nearly 40,000 volumes granted by the Bible Society at this monthly meeting, over 32,000 were for the South, or for Confederate prisoners in our midst.

The quiet village of Gettysburg, which became in the first days of July the scene of the most sanguinary engagement of the present war, is the seat of the principal theological and literary institutions of the Lutheran Church. It is not strange that both college and seminary have suffered severely from the ravages of war; nor that their friends are now appealed to for the purpose of restoring them to their former condition. Most of the buildings stood upon a single ridge, which was successively occupied by the several armies. Taken and re-taken, they were exposed to constant fire, which was the more destructive from the fact that batteries were erected in the immediate vicinity. The house of one of the professors, the Rev. Dr. Schmucker (who may be remembered by many as having been one of the more prominent members of the American delegation to the first meeting of the Evangelical Alliance at London, in 1846,) was struck by thirteen cannon balls and shells. And besides this unavoidable injury, his library and papers were wantonly destroyed by the Confede-

rate soldiers, who cut large maps into pieces, and took away much valuable property. It is to be hoped that Christians of all denominations will respond cordially to this appeal.

The American Colonisation Society receives encouraging tidings from its field of operations, the infant republic of Liberia. I need not refer to the election of an enlightened President, a coloured man born near Baltimore, whose father had been a slave until a year before this son's birth. The opening of the College of Liberia, under the auspices of this society, is a more important event. Its three professors and nine students constitute the nucleus of a great institution.

The Hon. J. J. Roberts, an accomplished gentleman, whom I had the pleasure of meeting in New York several years ago, is the President of the College. Nor is the post a less important one than the Presidential chair of the republic, of which he was the first occupant. Professors Crummell and Blyden are both fine scholars. The latter is professor of Latin and Greek. A fourth professorship is greatly needed—of Natural Philosophy and Mathematics—and an effort is being made in this country to obtain the means to sustain it, at least for five years, after which it is probable that the colony may be able to assume the burden. The sum required is but 800\$ a-year, and two gentlemen, in Pennsylvania and Vermont, respectively, have offered to provide for one half that amount. The remainder will be readily obtained, I presume.

Some interest has been felt, within the past months, respecting the course that would be taken in relation to the national draft by those denominations in our midst that object, on conscientious grounds, to participation in or support of any war whatsoever. With unexpected unanimity they have acquiesced in the measure, so far as to recommend to their members the payment of the sum (three hundred dollars), which exempts from personal service, and is employed in procuring a substitute.

This is the action of the "Friends" or "Quakers," and of the "Tunkers" or "Dunkers;" the latter sect undertaking, where any of its members are too poor, to raise it by common subscription. I may add that, inasmuch as no clergymen are exempt, and in fact many have been drafted, one of the conventions of the Protestant Episcopal Church has enjoined upon the parishes under its supervision to provide for the exemption of the rectors of their churches.

HAYTI.—Ever since 1834 a number of Protestants settled in Hayti, in that part of the island which then formed the republic of St. Domingo, have been peaceably meeting to conduct religious services, under the direction of a Wesleyan pastor, who was himself established at Puerto Plata. This right had been formally guaranteed to them by an article of the treaty of peace concluded with the British Government in 1850; and since the re-

annexation of the republic of St. Domingo to Spain, had been explicitly recognised in 1861 by a proclamation which declared valid all the acts of the Dominican Government since 1854. But we all know how Spain understands questions of religious liberty. On the 22nd of March last, the general who commanded at Puerto Plata sent to the Wesleyan pastor, the Rev. Mr. Darrell, a royal order to prohibit him from continuing the celebration of divine service in his chapel, and from exercising his ministerial functions in any part of his district. An armed force was charged with the execution of this prohibition, and since that day the Protestant chapel has remained closed. As much afflicted as surprised by this act of iniquitous intolerance, the principal Protestants of Puerto Plata protested, and have just forwarded a petition to the committees of the Wesleyan Society in London and of the Evangelical Alliance, entreating these associations to intervene in their favour with the English Government to get this violated privilege restored to them. This protest has been supported by the English vice-consul at Puerto Plata, and has received about 150 signatures. The number of Protestants settled in the districts of Puerto Plata and Samana is estimated at about 1200.

THE DUTCH WEST INDIAN COLONIES.—The recently emancipated Dutch possessions in the West Indies consist of Curacao, a small island near the coast of South America, the islands of Bonair and Aruba in the same region, and the islands of Saba, part of St. Martin's and St. Eustatius. The Rev. W. Fidler, of the Wesleyan Society, thus describes the joyous proceedings in St. Eustatius on the day of emancipation—the 1st of July last:—

"No doubt you were some time since made acquainted with the intention of the Dutch nation to liberate the slaves of their West India possessions on the 1st of this month. A Royal Proclamation previously named the places, and fixed the preliminaries, as to compensation to proprietors—the application to the enfranchised of the common, civil, and criminal laws—the protection of the Government—promising also that religion and school instruction shall be encouraged and supported as much as possible on the part of the State; and that Government charges itself with the lodging and sustenance of unprovided orphans, and others who require assistance; together with other arrangements adapted to the altered state of society.

"As the day drew near, anxiety in some, and expectation in others, occasioned considerable excitement. My own apprehensions were moved chiefly by the arrival of parties from the neighbouring island of St. Christopher's. An individual of the first party stated to me that he 'came over to see the sport.' I told him I was not aware there would be any, that the day of emancipation was to be spent religiously. On the 25th of June, the Lieutenant-Governor, Rost van Tonninghan, Esq.,

wrote to me, formally requesting me to hold a suitable religious service in the Dutch Reformed Church on the day of liberty; to which I willingly acceded, and was glad of the opportunity of doing some good on that occasion. His Excellency also requested that I would read to the congregation a Proclamation from the Governor-General of Curaçoa and its dependencies. These are Bonair and Aruba on the South American coast, and this island with Saba and the nether part of St. Martin's to the north of St. Eustatius.

"On the above-named 25th Junc, a letter to me from a sort of Committee of Management of the slaves themselves, stated that, 'being wishful of acknowledging the good hand of God with regard to our emancipation, we beg most respectfully, Rev. and dear Sir, that you will return our sincere thanks to Almighty God, the giver of all good, for this great and invaluable blessing. We remain,' &c.

"The Lieutenant-Governor ordered a gun to be fired from Fort Orange to notify the moment of deliverance—an event in which His Excellency evidently took great interest. About eight in the morning the Proclamation was read from a platform erected in the market-place for the purpose, decorated with flags, flowers, and evergreens. The firing of cannons preceded and followed the reading and speaking; and in a short time the company quietly dispersed to prepare for the solemn worship of God in the church. At half-past ten that sacred edifice was full: it was said that many could not find admission.

"The first hymn was,—

" 'Blow ye the trumpet, blow,
The gladly solemn sound,' &c.

It was most heartily sung, and the circumstances of the meeting were very touching. The Litany was very fully responded to. The text was Psalm lxxxix. 15, 16. The sermon, on 'The Gospel, the sole instrument of real and permanent happiness to mankind,' was devoutly listened to, and altogether it was an impressive and never-to-be-forgotten scene.

"In the afternoon our quarterly love-feast was held in our own chapel, followed by another sermon on James i. 25.

"The whole of the 1st day of the month was spent with the seriousness and propriety of a Sabbath. To the religious part of the people it was a day of spiritual edification. I have not heard of any that

did not conform to the excellent advice of the Lieutenant-Governor as to their conduct on that day; and when public thanks were offered in their behalf for liberty, there were many cordial Amens all through the congregation.

"The town was quiet and orderly all night; the next morning was saluted with songs of liberty; and the praise of the King of Holland was largely sung, by a company of the newly emancipated, arm-in-arm, in showy dresses and with banners flying. This was seen in most of the streets, and to be heard most of the day. 'God save the King, and may he live for ever. Hallelujah. Amen,' repeated thousands of times to a primitive tune that might have served as a lullaby to a young Congo Chief, in the days of their grandfathers. In the course of their singing and perambulating they formed a procession, four men carrying a decorated cake as a present to the Governor. Of this they seemed not a little proud. It was a grand affair for them, and for which they had subscribed their money; no great amount, however. By sunset they had evaporated their spirits almost entirely, and were evidently, after two days and one night of excitement, in need of rest. A quiet night followed, and I have not heard of a single instance of intoxication, nor of a complaint brought to the authorities against any of the people.

"They had been abundantly cautioned from the pulpit, and otherwise, in reference to their conduct on that day; and the result is, I believe, satisfactory to all classes.

"During the first service, the proprietors were congratulated on the new state of things—that slavery in this colony had become a thing of the past—the dark cloud had passed over, and a better foundation for social prosperity and comfort had now been happily laid through the Christian principle and liberality of the nation. If it please God to bestow upon us fertilising rains and fruitful seasons, to render profitable the cultivation of the soil, I see not why this island, with its excellent climate, may not be again prosperous, as it was before the memorable raid of Admiral Rodney, to which allusion is often made by the inhabitants. The English language is universally spoken, and well, for the West Indies, by the natives. Gentlemen from Holland have to acquire it, which they generally do. If a few European capitalists would establish themselves here, great benefits would probably result from their presence and influence."

SUGGESTIONS AND REPLIES.

THE CHURCHES IN THE CONFEDERACY. TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—What could make people angry at the insertion of the Southern appeal? I was so glad to read both sides; and truly those who could think for a moment you were advocating that cause by

the insertion *which tells against it*, show but little sense, whatever their zeal may be. Another time you will have to label your insertions for them as we do for children under a picture, "This is a house!"

S. P. B.

Fontainebleau, 18th September, 1863.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—As some of your readers have been pleased (not very temperately, it must be confessed) to express their views in regard to the insertion of the "Address" from "the Churches in the Confederacy," in the advertising sheet of CHRISTIAN WORK, permit another of your constituents, on the other hand, to *thank you for its insertion*.

I am neither an American nor an admirer of slavery; but, on the contrary, an Englishman and a hater of slavery under every form, fully convinced that every aspect of Christianity is equally condemnatory of Southern slavery and Northern oppression, as exercised towards men of colour.

By your admission of this "Address" you have given the readers of CHRISTIAN WORK an opportunity of perusing what may be presumed to be the best defence the Southern slaveholders can put forth in defence of the position they have taken. The "Address" itself I regard as being as fallacious in its reasonings as any document can well be; but I may be permitted to remind your correspondents who characterise it as "dishonest" and "diabolical," that such charges stand for nothing in the absence of proof, and that manifestations of great anger are sometimes taken for indications of weakness on the part of those who are betrayed into them.

For myself, I feel no alarm at its introduction into my own family, and indeed I read it there aloud, as an illustration of the blinding effects of prejudice and self-interest; nor shall I threaten you with so serious a calamity as that "I will give up the perusal of your periodical," either on account of what you have already done, nor of what you may possibly yet do in presenting under the same form an "Address from the Churches in the Federal States."

I am, dear Sir, yours faithfully,
SOUTHWARK, Sept. 21, 1863. NEMO.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—On the eve of my departure from England to the Confederacy, I find in your issue for the present month two letters in relation to an article of mine which appeared in your August number, as well as some strictures on yourself for having ventured to publish the Address of the Southern Clergy to the Christian world.

One of your censors styles the Appeal of the Southern Clergy "an unprincipled production," in object and intent "hostile to every principle of Christianity, humanity, and good-will," and trusts that its appearance in your periodical was rather the result of accident than an intentional endorsement of the "diabolical" sentiments it contained.

Your other critic contents himself with proclaiming the Address "dishonest" and "untrue," and hopes that many other readers will be ready, as he will, to give up the perusal of your periodical, if it "embrace" any more such letters, whether they appear as advertisements or not.

Now, if that Address contains statements of fact

or opinion which are untenable, it is the unquestionable right of any man, who can, to disprove them, and demonstrate their fallacy; but I have utterly mistaken the feeling of right-minded and right-hearted Englishmen, whose traditional character is that of lovers of fair play and freedom of discussion, if they *will* agree with "*thy friend Cudbury*," or your respectful correspondent, Mr. Cropper, in denouncing an editor for permitting the clergy of an invaded people to protest against this war.

I care nothing for the personal reflections of your correspondent who signs himself James E. Mathieson, nor for his luckless attempt to convict the Episcopal Convention and Presbyterian General Assembly of the South of inconsistency and folly; and I am willing to refer those venerable ecclesiastical courts to the test to which he would subject them—"By their fruits ye shall know them;" but there is one portion of his letter which regard for what is due to truth and justice, compels me to notice.

Mr. Mathieson is correct in saying that I came to this country to obtain Bibles and religious books for the use of my countrymen, and I here most gratefully acknowledge the prompt and generous response which has been made to my application by the British and Foreign Bible Society, and by the Religious Tract Society, in their munificent grants of books to relieve our destitution, unable as we are at present to furnish our people with an adequate supply of religious literature; but when he adds, "Dr. Hoge knows that he dare not distribute God's Word among the negroes—nay, that to teach them to read it would be visited with swift and heavy penalties," Mr. Mathieson states what is not true.

I now solemnly declare, and I leave it on record, that in all my life I never knew an instance in which a negro in the South desired to obtain a Bible who did not receive one, if the employer or master to whom the application was made, had one to give him. The Scriptures recently granted me by the British and Foreign Bible Society, will probably all be needed by the soldiers of our army, and until those men, liable every day to be called to battle and to eternity, are supplied, our wives, our children, and our servants must wait until they, in turn, can be furnished. But when those whose need is most urgent (because of the peculiar dangers to which they are exposed) are supplied, then I do not say I will "*dare*," but that I will *delight* to give God's Word to any man, of any calling or colour, who desires to obtain it.

And now, for the information of Mr. Mathieson and of others who desire to know the truth with regard to this matter, I will state what is the law in Virginia as to teaching negroes to read.

A book has been recently published in Richmond, the capital of the Southern Confederacy, written by an eminent scholar and theologian, in which this very subject is discussed. Now it needs no argument to show that no statement could be made in that city which was either contrary to fact or to

public opinion, on a topic like this, without meeting with instant detection and exposure; and I prefer to quote from that work because of the high character of its author, and because of the place of its publication.

Says the writer: "We emphatically assert that masters in the Confederate States do not, as a class, seek or desire to repress either the mental or religious cultivation of their slaves, but the contrary. The general temper of the masters is to interpose no obstacle to that cultivation, but to promote it, save as it is necessarily limited and hindered, just as the cultivation of the labouring peasantry is in every other country, by the occupations of bodily labour. Southern masters desire the intelligence and morality of their servants. They perform a large amount of gratuitous labour for that end, and they universally meet all judicious efforts to develop the religious knowledge of their servants, with approval. An intelligent Christian servant is universally recognised as being a better servant, even in the lower, pecuniary aspect. It is asserted that there is much degrading ignorance among Southern slaves. True; but it exists not in consequence of, but in spite of the influences of our system. There is much besetted ignorance among the peasantry of all countries. The African race was, three generations ago, a race of Pagan savages. A nation is not educated in a day.

"We may refer to the charge that the system of Southern slavery ruthlessly condemns the slaves to mental and religious darkness, by prohibiting them all access to letters; and that the laws of the Commonwealths themselves enforce and perpetuate that ignorance.

"*There is no law in Virginia prohibiting the master from teaching his servants to read.* The assertion that any such legislation exists in our code is an unmitigated falsehood. And Virginia may be safely taken as an example, being the eldest and largest of the Slave States. Thousands of slaves are in Virginia taught to read by their masters, and by their permission, and there is no penalty nor obstacle interposed, either by law, prejudice, or public opinion. The only statute in our code which has any reference whatever to this subject, is one which is intended to give the master legal power to prevent the interference of others with his domestic authority, in teaching his slaves against his will,—a precaution which is rendered most timely and righteous by the efforts of abolition emissaries to inculcate treason among them, under the pretext of philanthropic instruction. And the Englishman who was refused a similar authority over the instruction of his own children, would conceive himself as most tyrannically oppressed by the laws."

In addition to this, as I have been so personally referred to by your correspondent, I take leave to inform him that my servants are taught to read, and that I would no more withhold from one of them God's Word than I would withhold from him his daily bread. I place this statement side by side

with Mr. Mathieson's assertion: "Dr. Hoge knows that he dare not distribute God's Word among the negroes; nay, that to teach them to read it would be visited with swift and heavy penalties."

And now, Mr. Editor, in conclusion, permit me to add that, in preparing my article on "The Churches in the Confederacy," I had no desire or purpose other than to communicate intelligence which I thought might be new and interesting to your readers with regard to ecclesiastical matters in a part of the country which has, for two years, been to a great extent deprived of the opportunity of holding intercourse with the British Christian public.

Moreover, I thought it would be specially *pleasing* to good people here to know what our Churches were doing for the spiritual improvement of our coloured population. I did not imagine that any of your readers in reviewing my letter would pass over such statements as that between *four and five hundred thousand* of the negroes of the South were communicants in Protestant Churches, without a word expressive of gratification at a truth so blessed, and so calculated to excite adoring gratitude in the heart of every penitent believer, for the purpose of attaching a meaning to my remarks they were never intended to convey, and of commencing a controversy I never designed to provoke.

I deeply regret that just as I am leaving England, where I have met with so much kindness and so much success in accomplishing the object for which I came, I should be compelled to vindicate myself and my countrymen from aspersions so unjust and unprovoked. For the gentlemen who have so unostentatiously yet generously aided my mission, and made my visit pleasant by so many kind attentions, I shall cherish the most grateful remembrance; but as for those who have substituted misrepresentation for fact, and who have requited the well-meant attempt of a stranger to impart such information as I thought would be gratifying to all candid and impartial men, with derision and abuse, I might feel a disdain which I could not repress, did I not prefer to ascribe it all to ignorance and unconscious prejudice.

Very respectfully yours,

MOSES D. HOGE.

London, September 4, 1863.

THE CONDITION OF OUR SEAMEN.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—Few subjects, I fear, have been so much overlooked by us, individually, and as a nation, as the moral and intellectual condition of the British Mercantile Seaman; and few subjects are more worthy of consideration.

Many and great are the influences which contribute to the neglect of which I speak. They are a widely scattered class, composed of many different shades of national and individual character and feeling; great are their temptations at certain inter-

vals, heightened by the deprivations to which they are exposed for months together between these intervals; and the migratory life they lead conduces to withhold from them the opportunities of instruction which comparatively bless the lot of the soldier and of the artisan. Acknowledging the debt that the world at large owes to the merchant seaman, I feel that whatever other nations may have done, or left undone, while England has had the bulk of her wealth and prosperity poured into her lap by means of this class, she has done little or nothing to remedy the neglect to which I allude.

Might not, ought not, Christian men to join hand in hand to *alleviate at least*, much of the ill, accruing from this want?

There are, I believe, Seamen's Missions, but these principally, if not entirely, local, and confined to the coast.

Might they not extend their efforts? Might not pastors or Scripture-readers be employed for the benefit of all crews of ships whose owners or masters would be willing to receive them?

There is much, I repeat, in the condition of the merchant seaman, which renders it extremely probable, that an attempt to form a ministerial agency in the midst of his class, would meet, in many cases, with success. From the isolated condition of a body of seamen on a long voyage in calm weather, for instance, when there is little to be done (and in long voyages this is frequently the case), the pipe, the song, frivolous conversation, and books, frequently of a trifling, and not unusually of an immoral, or at least of an uninstruative character, wear away the tedium of a lengthy voyage—a kind of life which cannot but be demoralising in its effects, and which is often the key to much of the spirit of insubordination, and to many of the dis-

putes which arise between captain and crew. No wonder that, when a chance presents itself to them, men (ever human in their best condition) should frequently seek from this restraint of mind and body a short-lived, temporary relief, in the houses of intemperance and ill-fame; thus to squander recklessly in a few short hours, often in a short half-hour, the reward of many long months of confinement, deprivation, and toil.

Who can estimate the purer influence that a minister of the Gospel, or even a Scripture-reader, might exercise in the midst of this hard-working class? By the influence of one whom they might learn to respect as their friend, a library might be formed for the diffusion of a more moral and intellectual taste; by his example and advice a better tone amongst themselves, and kindlier relations between captain and crew (by the former of whom the latter would feel that they were really cared for), would often result.

Let it not be thought, Sir, that I consider sailors, as a class, any worse than landmen; but I do consider them a great deal worse off.

By one thought, however, I feel cheered; that there are not a few Christian men in our land, who would gladly hail any effort for the improvement of the merchant seaman's welfare, as worthy of the age and country in which we live, and with the greater readiness, when it is considered, that to England in this respect, the force of the Divine declaration must peculiarly apply, "that to *whom* much is given, of them shall much be required."

Believe me,

Dear Mr. Editor,

Your obedient servant,

A SUBSCRIBER TO "CHRISTIAN WORK."

September 7, 1863.

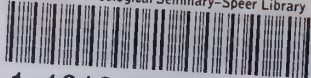


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